Revolutionary Movements and Anti-Colonial Resistance in Nadia (1905–1947): A Socio-Psychological Study of Indian Nationalism and Political Violence

Nilendu Biswas

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Preface

The continuous events of the ongoing process are moving forward through history. In this process, the continuity of history has been hindered at times due to the lack of adequate and appropriate information. Nevertheless, efforts are being made to maintain continuity as much as possible in the light of ancillary and other information. Many unknown facts about history are being discovered and revealed in the light of new research by historians, archaeologists, and researchers. Also, the interpretations and ideas of history that were previously discovered or presented are changing. In this way, history is changing through the discovery of new information and the reinterpretation of old information. History is gaining new recognition, expanding its scope.

But the idea of a special style in the study of history has recently gained widespread popularity. This concept is the study of regional history, which ranges from a small region to the boundaries of a subdivision or district. The importance of regional history is that in this process it is possible to obtain thorough descriptions and information about the overall aspects of one or more areas. In addition, the historical relics scattered throughout the area can be seen up close. The local people, their culture, the oral history of their ancestors, and the stories they tell provide invaluable historical information.

The history of the liberation struggle is scattered in different parts of the country. In different districts of different provinces, many priceless histories remain unpublished, neglected and disrespected. Even these small pieces of information, which are waiting to be destroyed, can change the face of history. Like other districts in the Indian independence movement, the waves of revolution had hit Nadia in huge waves. But apart from the sunset of the country's independence in the wilderness of Plassey and the blood-stained history of the Indigo Rebellion, other events were not discussed in the same way.

In fact, as soon as we pronounce the name ‘Nadia’, a tragic picture of the terrible life of the farmers, who are suffering from the oppression of the indigo farmers, appears before our eyes. The story of the oppression of the indigo farmers has been brought to light by the pen of Dinabandhu Mitra. The anti-British activities of Bishnucharan Biswas, Digambar Biswas, Meghai Sardar and others gave impetus to the extremist movement in Nadia and Bengal. Nadia became one of the centers of the Indigo Rebellion. Although the Indigo Rebellion was put down by severe repression, it continued to smolder like a smoldering fire. That smoldering fire gave rise to a fierce

extremist movement in the early 20th century. Gradually, Nadia became one of the centers of revolutionary activity running parallel to the national movement.

This Nadia district was once again reborn in the early 20th century to the extremist movement. Although the national movement of that time was led by the National Congress, the movement's methods and policies proved futile and fruitless to many young people. Therefore, unable to tolerate the moderate activities of national leaders on the one hand, and the brutal oppression of the British government in the name of suppressing the movement on the other, a group of young people took up arms. Nadia was no exception. Many young people in Nadia were attracted by the extremist ideology of Aurobindo Ghosh or Barindra Kumar Ghosh and got involved in revolutionary activities.

The budding youth did not tolerate the atrocities of the British rule silently. In many cases, they were able to instill fear in the minds of the British by secretly assassinating high-ranking British officials. Since the direct route was not possible, the young people had to follow a different approach. It was in this context that Jatindranath took up firearms, Basanta Biswas threw bombs, and Bina Das came forward with daring acts like shooting Stanley Jackson, the then Governor of Bengal, with a pistol. Along with them, many other teenagers, young men and even young girls also crossed the four walls and joined extremist activities. Although not directly, the activities of all these revolutionaries terrified the British government.

----- Dr. Nilendu Biswas

Dedication

"In memory of my father,
Late Nripendranath Biswas"

Table of Contents

Chapter 1: Background of the Revolutionary Movement in Nadia.....1

Chapter 2: Jatindranath Mukherjee (1880-1915) 10

Chapter 3: Basanta Kumar Biswas (1895-1915).....23

Chapter 4: Bina Das (1911-1986) 43

Chapter 5: Unenlightened Revolutionaries.....52

Chapter 6: Social and Psychological Analysis 85

Chapter 7: The continuation of the unenlightened revolutionaries.....107

Chapter 8: Conclusion and Future Prospects.....134

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Chapter 1: Background of the Revolutionary Movement in Nadia

Introduction

The widespread impact of the wave of revolutionary activities in Bengal centered on the Bengal Partition Movement was felt no less in Nadia. Basically, with the partition of Bengal, there was anger among the youth in Nadia as in other districts of Bengal. To discuss the origin, spread and nature of this anger, we need to analyze the context of the revolutionary activities in contemporary Bengal. Eight decades have passed since independence, yet we have still not been able to portray the bloody history of the freedom struggle in the right way. We must remember those countless brave soldiers who, at various stages of the struggle, sang the victory song of life on the gallows for freedom, died martyrs, gave up everything, endured endless suffering and imprisonment, or voluntarily accepted poverty. We must not forget that, standing at the confluence of the oceans of freedom, along with the political movement, the currents of economic, social and cultural movements and revolutions that emerged from the Gangotri and made the main stream of the national struggle nourished, revitalized and strengthened--In the flood of whose two sides, the weight of subjugation was swept away forever from the bosom of India - the country became independent.(Swadhinata SN. 1973, Pg-122)

It is necessary to determine exactly when the extremist revolutionary movement began in Nadia. Although the first permanent revolutionary organization was established in Bengal in 1902-03, attempts to establish revolutionary thought and revolutionary organizations among the educated community of Bengal had begun long before that. Although all those efforts failed due to the inexorable laws of time, their profound influence continued to permeate the educated community. This ideology, later combined with revolutionary ideology and organizational efforts, has created a full history of Bengal's revolutionaries. Therefore, it is not difficult to say that the

historical roots of Bengali revolutionist lie in the second half of the 19th century. To understand the historical origins of revolutionist, one has to go back quite a bit. It is also true that if we want to discuss the history of revolutionize, we cannot do it without excluding Bengal. Because the background of the revolutionary movement in Bengal was written in Bengal itself, it was not imported from outside. The revolutionary movement began during the development of Bengal's national history.

Secret Society

It has been seen from the time of Ram Gopal Ghosh to the emergence of Young Bengal and then the emergence of Brahmo Samaj and its influence on the thought of Bengali Hindu society; Rajnarayan Bose's revolutionary views and Nabogopal Mitra's 'Hindu Mahamela', the organization of the 'National Paper', Bankim Chandra at the 'National Theatre', the patriotic plays of Bhudev Mukherjee and Hemchandra Banerjee; and later the rise of the revivalists of Hinduism, the revolutionary efforts of Bankim Chandra, Bhudev Mukherjee, Hemchandra Banerjee, Jogendranath Vidyabhushan and others and accordingly, the establishment of batting arenas around Hooghly; Shivnath Shastri's zeal for national service, Surendranath Banerjee, Ananda Mohan Bose's revolutionary efforts and the establishment of 'Students' Associations' and the work of the 'Indian Association' and the Congress, Shishirkumar Ghosh's revolutionary speculations; then came Swami Vivekananda's aggressive Hindu doctrines and finally the formation and actions of the revolutionaries - these were the successive stages of Bengal's national life, one cannot be understood without the other. (Dutta, B. 2013, Pg-6)

The main goal in life for the Hindu middle-class youth of that time was to get a government job. The aim of Shivnath Shastri's party was to dissuade the youth from this temptation, awaken their anti-British rebellious spirit, and engage them in the service of their country. The party's program included plans for women's liberation, improved and nationalistic education, social reforms, etc., as well as plans for achieving national independence. Ananda Mohan Bose, Manmohan Ghosh, and Surendranath Banerjee joined this party. Initially, Ananda Mohan believed that India's independence could only be achieved through revolution. However, later his views changed and a new idea emerged that social reforms were necessary for India first. (Roy, S. 2013, Pg-60) Similarly, Surendranath Banerjee and Ananda Mohan Bose, after returning to India from England, started the independence movement. Both of them joined the revolutionary party of Shivnath Shastri. It was on their initiative that the first 'Students' Association' was established. Surendranath was closely associated with the first permanent secret society called 'Anushilan Samiti' in Dhaka in 1902. The president of the 'Anushilan Samiti', Barrister Pramathanath Mitra (P. Mitra), was a close friend of Surendranath. Later, when the revolutionary struggle in Bengal was

going on with full zeal, he, although he did not believe in terrorism, would provide financial support to the secret society and keep its news. (Roy, S. 2013, Pg-61)

It is also noteworthy that Bankim Chandra Chatterjee and Bhudev Mukherjee would advise the youth to awaken the country. Although they did not have a clear idea of revolution, they considered the path of revolution to be the only way to awaken the country and emphasized the creation of revolutionary-motivating literature. With this aim in mind, epoch-making literature such as Bankim Chandra's 'Anandamath' and 'Debichoudhurani', Hemchandra's 'Bharat-Sangita', Bhudev Mukherjee's 'Swapna-labdha Bharatvarsher Itihas', Yogendranath Vidyabhushan's books, Sakharam Ganesh Deuskar's 'Desher Katha' etc. were created. (Dutta, B. 2013, Pg-78) They did not stop at just creating revolutionary literature, but also tried to shape their ideas into black-friendly organizations. The youth leader Swami Vivekananda, in addition to preaching the message of social reform and strength, also initiated revolutionary efforts to achieve political independence for the country. He himself said, *"Without political freedom, social reform, spiritual progress of the people, etc., are not possible."* (Dutta, B. 2013, Pg-87) Vivekananda also said to Sakharam Ganesh Deoskar, *"He will see that India has become a powder keg. He replied to Deuskar, saying that India would not make the mistake of inviting foreigners again."* (Dutta, B. 2013, Pg-99)

Barrister Pramathanath Mitra, a close friend of Surendranath Banerjee, tried to establish a secret society four times in succession towards the end of the nineteenth century. Although leaders like Surendranath Banerjee supported him in this work, Pramathanath Mitra's efforts did not see success. Despite the failure, he did not give up and kept trying. Once, while Surendranath was in jail after being sentenced to prison in a defamation case, P. Mitra and his colleagues, with his advice, planned a revolutionary uprising to break out of jail and rescue him. He went to Barisal to gather people for this purpose. The people of Barisal were ready, but the plan failed as the leaders of Calcutta did not agree. P. Mitra's revolutionary efforts continued with full enthusiasm. Under this influence, in 1901-02, he established the first permanent revolutionary association in Bengal with the help of Aurobindo, Jatindranath Bandyopadhyay, Chittaranjan Das, Surendranath Bandyopadhyay, Surendranath Tagore, Hemchandra Mallick, Barindra Kumar Ghosh, etc. This association is famous in the history of the revolutionary freedom struggle as the 'Anushilan Samiti'. In recognition of the tireless efforts of P. Mitra, he was elected the president of this revolutionary association. (Roy, S. 2013, Pg-64)

However, it must be remembered that although these parties have revolutionary objectives, they cannot be called real revolutionary associations. Because their revolutionary aims were not very clear in their organization, nor was there a specific strategy. Furthermore, these groups were so secretive and confined to narrow boundaries that they had almost no connection with social life. These groups were

limited to a few highly educated individuals in society. What's more, it was not possible to do much more in the social and political conditions of the time. However, it must be admitted that the impact of this party-building effort provided revolutionary inspiration to the educated youth of the later period. Building on the tradition of this revolutionary effort, new revolutionary efforts emerged in Bengal at the beginning of the 20th century, and as a result, secret societies were permanently established in Bengal. It must also be admitted that the seeds of revolutionary ideals in Bengal were newly imported from Maharashtra in the early 20th century. Aurobindo Ghosh and Jatindranath Banerjee were the main carriers of those seeds. Aurobindo and Jatindranath, who were initiated into the fire of revolution, also initiated the youth of Bengal into the fire of revolution and became restless to start this new freedom struggle in Bengal. (Roy, S. 2013, Pg-65)

At this time, fed up with the compromise policy of the Congress leaders in Bengal and inspired by the ideals of the revolutionary freedom struggle in Maharashtra, he began discussions to adopt the path of revolution. The names of Barristers Pramathanath Mitra, Chittaranjan Das, Gurudas Banerjee, Surendranath Banerjee, Bhupendranath Bose etc. are noteworthy in this regard. P. Mitra was unanimously given the responsibility of establishing an organization. At this time, Jatindranath Banerjee came to Calcutta from Baroda and joined P. Mitra. In 1902, the first organization of the Revolutionary Secret Society was established through the joint efforts of P. Mitra and Jatindranath Banerjee. This was the first permanent organization of the revolutionary struggle in Bengal. P. Mitra was unanimously elected as the president of this organization and Arvind Ghosh and Chittaranjan Das were the two assistant presidents.

Anushilan Samiti

Under this organization, a gym was established for members to practice physical exercise, stick play, dagger and sword play, horse riding, and military education, and Jatindranath was responsible for its management. Regarding P. Mitra, his colleague and one of the founders of the organization, Bhupendranath Dutta said, *"Mr. Mitra is a childhood friend of Surendranath Banerjee. He could write and speak English well, but he never had the inclination to go to Congress and make a name for himself by bragging. He had the advantage of becoming a nationally renowned leader by shouting in Congress, but he particularly hated giving speeches and never got involved with the principles of the petitioners. He was initially trying to establish the revolutionary association with Banerjee and others."* (Dutta, B. 2013, Pg-21-22)

Within a few days of the establishment of the 'Anushilan Samiti', its branches were established in various places. Members of the association regularly practiced physical exercise, stick, dagger and sword fighting in many akharas established in different places. However, differences within the association over the method of work gradually

became more acute. No one doubted the ability of P. Mitra as the director of the Revolutionary Society. He was a prominent figure among the revolutionary workers of that time. But even then, it can be seen that *"he was somewhat old-fashioned in his thinking. His goal was a tightly-disciplined secret society, a group of dedicated young workers with well-built bodies who would keep their own goals and ideals hidden in their hearts, silently obey the leader's orders, and would not hesitate to lay down their lives with a smile at the leader's finger. He could not think of anything beyond the boundaries of this line of thought."* (Dutta, B. 2013, Pg-67)

But a section of the young leaders of the association were not willing to silently accept this 'policy of silent physical exercise'. P. Mitra's thought placed physical development first, whereas according to young leaders like Aurobindo Ghosh, Barindra Kumar Ghosh, Bhupendranath Dutta, the propagation of the revolutionary freedom struggle was the first and main task. Based on these two methods of action, two groups began to form within the same secret society. Bhupendranath Dutta has mentioned about this,-- *"Mr. Mitra was of the opinion that it was the duty of Bengali youth to play stick and football, boxing and wrestling, and we knew this too, but we could not understand that we would have to study forever. Among us, he laid special emphasis on public service. There were two parties in Calcutta, although Mr. Mitra was the president of all of them."* (Dutta, B. 2013, Pg-22)

Yugantar

This was an important event in the revolutionary activities of Bengal. *"In March 1906, through the efforts of the 'Pracharvadi' Party members Barindra Kumar, Bhupendranath, Avinash Bhattacharya etc., the magazine 'Yugantar', which will be remembered forever in the history of the revolutionary freedom struggle, was published."* (Roy, S. 2013, Pg-69) As a result of the publication of the magazine 'Yugantar' and its fiery propaganda, a large section of the youth community in Bengal began to be attracted towards revolutionism, especially towards the 'Yugantar' party. After the publication of the magazine 'Yugantar', the workers of the 'Atmonnati' Samiti, such as Barindra Kumar, Bhupendranath, Avinash, etc., became mainly busy with the work of the magazine 'Yugantar'. Gradually, as more importance was given to the management of this newspaper, the work and name of the 'Atmonnati' Society almost disappeared, and the name 'Yugantar' became particularly famous. The general public began to call the directors and workers of the 'Yugantar' newspaper the 'Yugantar' party, gradually the name 'Atmonnati' was erased from everyone's memory. And thus the 'Yugantar Samiti' was created.

When two parties were practically formed in Bengal, in terms of outward appearance, the 'Yugantar' party still belonged to the original 'Anushilan Samiti' under the leadership of P. Mitra, and everyone acknowledged P. Mitra as its president. Even after the publication of the magazine 'Yugantar', there was some organizational

contact and cooperation between these two associations for two years. But from the time of the ‘Alipore Conspiracy Case’ in 1908, they severed all ties and became completely separated. As a historical document, many informative passages have been recovered from the book ‘Dwitia Swadhinata Sangram’ by Bhupendranath Dutta, one of the heroes of that era: *“Those who believed in propaganda came together among the Gupta Samiti, and the Atmonnati Samiti collaborated with them in political work. The ‘Yugantar’ paper was run by them. Outside, the ‘Anushilan Samiti’ run by P. Mitra remained. This association, instead of doing any propaganda work, only focused on stick games and wrestling. This association was loved and supported by its president, P. Mitra. He used to ask his friends to help this association.”* (Roy, S. 2013, Pg-70)

At this time, those who were followers of P. Mitra and those who wielded sticks became one group. The Anushilan Samiti of Calcutta, the Anushilan Samiti of Dhaka and the Suhrid Samiti of Mymensingh and their branches were under the direct control of P. Mitra. Apart from these, other revolutionary centers in Bengal worked under the leadership of Aurobindo Ghosh and had a sufficient number of workers. However, at the annual conference, everyone was under the leadership of P. Mitra. It is said that the lack of unity in the revolutionary movement indirectly affected the revolutionary and national movement. In fact, due to factionalism, these three revolutionary parties disappeared from Bengal in the future. (Dutta, B. 2013, Pg-23)

In the workplace, exercise grounds were set up in various places in Bengal and students were invited. There, along with physical education, patriotic songs and music were practiced, Matsini's autobiography, Yogendra Vidyabhushan's books and Deuskar's ‘Desher Katha’ were read, there were events such as wearing indigenous clothes, Shivaji, Pratapaditya and Sitaram festivals, introduction of the ‘Vande Mataram’ song, etc. Local teachers, youths, lawyers or relatively young people were nominated as directors in these akhras. These revolutionary centers were the ones that carried out the Swadeshi movement from behind the scenes during the partition of Bengal. It must be remembered that establishing these centers was not an easy task at that time. But no matter how hard the task was, the revolutionaries remained steadfast. The revolutionary party tried to make the students and Babu's party follow the revolutionary party and, if it was convenient, to make the Raj-Rajra party also revolutionary. The members would occasionally go out for propaganda work. "Once, someone went out wearing saffron. The preachers' job was to go to different places to preach, win people over, set up a gymnasium for the general public, and form a secret executive committee.” (Roy, S. 2013, Pg-91)

Bomb Era

To achieve the success of revolutionary activities through active action, a large amount of weapons were needed, which were not at all easy to obtain. However, it is seen that the revolutionaries used various types of weapons for robbery and secret

assassination. *"In the beginning, even hammers, clubs, etc. were used for robbery. Gradually, they started using firearms like revolvers, pistols, etc."* (Roy, S. 2013, Pg-95) However, in Bengal, the tendency was more towards bombs than revolvers or pistols. Until 1906, firearms were not used much for robbery. A possible reason for this could be the scarcity of firearms. It was precisely to overcome the difficulty of procuring firearms that revolutionaries initially focused on making bombs. The effectiveness and destructive power of bombs are many times greater than firearms.

This weapon gained special prominence in Bengal as the revolutionaries of Bengal had focused on making bombs from the very beginning. The 'Yugantar' association was a pioneer in the work of making bombs in Bengal. Ullaskar Dutta, one of the leaders of the 'Yugantar' association, secretly set up a small laboratory in his house to conduct research to make bombs. Apart from him, one of the leaders of this association, Hemchandra Das, sold his property and used the money to go to Paris, France, to learn how to make advanced bombs. From then on, bombs began to be made and used widely in Bengal and later all over India. This is probably why this revolutionary era is called the 'bomb era' in historical circles and the revolutionaries are called the 'bomb squad'. (Sedition Committee Report, Pg-27) There is no doubt that the revolutionaries viewed the bomb with considerable respect.

The revolutionaries of Bengal created various types of bombs to achieve their objectives. The variety of bombs and the construction techniques amazed even the rulers. The book that the revolutionary sent by post to assassinate the tyrannical Presidency Magistrate Kingsford in Calcutta was actually a powerful bomb. Until 1908, revolutionaries usually made spherical bombs. The shell of this bomb was made of copper or brass. Even metal lamps were used as bomb shells. Picric acid was usually used as the explosive in these bombs. The revolutionaries used to make these bombs according to the bomb-making method brought from Paris. (Roy, S. 2013, Pg-98)

In addition to these types of bombs, a type of coconut bomb was also used. It was made by filling the shell of a coconut with explosives. This type of bomb was usually used on railway trains. However, the destructive power of this bomb was much less than that of metal-made bombs. *"In Bengal, round bombs were generally used. These bombs were made by filling a round iron shell with a highly explosive chemical substance and adding small pieces of iron. A piece of jute or cloth was placed at the mouth of the bomb. When a bomb was thrown into this fire, it would explode with a loud sound. Picric acid was usually used as the explosive. This bomb is very easy to make, yet its explosive power is very high."*(Roy, S. 2013, Pg-98) Hemchandra Das, one of the leaders of the Yugantar Samiti, had created a kind of small but powerful bomb in a cigarette box. Therefore, it is not an exaggeration to call this revolutionary era the 'Age of Bombs'. Although the revolutionaries knew how to use revolvers or

how to use them, there is no evidence that they were able to manufacture revolvers during the revolutionary period. (Roy, S. 2013, Pg-98)

The unpleasant truth that passive resistance had completely failed to awaken the conscience of the British could no longer be concealed. Therefore, Aurobindo correctly understood that the success of the National Congress depended on terrorism. From such thinking, the British government suspected that Aurobindo was involved in the bomb incident recovered in the garden house of Maniktala. There was even evidence of his involvement in the Alipore bomb case. When Aurobindo was brought to court on this charge, he was released through the efforts of Chittaranjan Das, another talented son of Bengal. Even if Aurobindo was proven innocent, there is no doubt that he was one of the faces of the contemporary Bengal revolutionary movement. His special prominence is noticeable not only among Bengali but also among the national leaders of India. The ideological opposition to Surendranath in particular pushed Aurobindo further into national politics. Andrew Fraser and later Edward Baker collected various information and documents to prove that Aurobindo was the undisputed leader of the Bengal revolutionaries.

The Surat Congress remains a shameful chapter in the history of India. Not only had that, but the reaction to the Surat Congress slowed down the national movement. A massive crackdown was launched to suppress the extremists. Newspapers were banned and disciplinary action was taken against their editors. Tilak was convicted for this crime and sent to Mandalay jail for six years. Bipin Chandra Pal, disillusioned, temporarily withdrew from politics. Lajpat Rai remained a silent spectator in Surat. And Aurobindo, the main leader of the extremist movement, was accused of being involved in a revolutionary conspiracy. Although he was found innocent in the case, his mentality changed radically during his time in jail. In his own words, *"When I went to jail, the entire country was resounding with the sound of 'Vande Mataram', alive with the hope of a nation, the hope of millions of people who had just regained their dignity. When I came out of jail, I was listening for that sound. But instead I found a strange silence. Silence has descended on the country."*(Ghosh, A. 1972, Pg-1)

The Surat Congress influenced Bengal politics more than it influenced Indian politics. Aurobindo's political philosophy had a significant impact on Bengali society. Due to the stagnation of the National Congress and the lack of active leaders, the youth of Bengal found extremism acceptable. But its nature was different, suicidal extremism. The first revolutionary of this new type of extremism was Shaheed Khudiram. Along with Prafulla Chaki, Jatindranath, Basanta Kumar, Anantahari, Surya Sen wrote a new chapter in the history of Bengali and Indian liberation struggle—the armed extremist movement.

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Chapter 2: Jatindranath Mukherjee (1880-1915)

Introduction

Jatindranath Mukherjee is a memorable name in the history of the revolutionary struggle of Nadia. The youth of Bengal rose up in the wake of the protests that arose in Bengal in the context of the anti-partition movement. They took up extremism as a tool as a means of protest. On the one hand, the police action in the Muzaffarpur bomb blast incident by Khudiram and Prafulla Chaki, and on the other hand, when a bomb factory was discovered in Maniktala, Kolkata, based on this incident, many revolutionaries were arrested by the police. The arrest of Aurobindo and other leading figures cast a cloud over the fate of the revolutionary movement in Bengal. Due to the efforts of Deshbandhu Chittaranjan, many including Aurobindo were released, their death sentences were replaced with life imprisonment, and some were given a pilgrimage to the diportation. But Aurobindo, who held the key to revolutionary activities, changed radically from a ‘revolutionary’ to a ‘sage’ during a year of imprisonment. When Aurobindo went to Pondicherry as a monk, a crisis arose in the revolutionary situation in Bengal, and at this critical moment, Jatindranath emerged. The wave of extremism he displayed went beyond the borders of Nadia and created a huge flood in Bengal and even beyond Bengal.

There is some confusion about the date of birth of Jatindranath. In this regard, two types of information are available. Nirad Baran Hazra's book ‘Bidroh Biplob Swadhinata’ mentions Jatindranath's birth date as 5 December 1879. (Hazra, NB. 1952, Pg-201) Arun Chandra Guha's book also mentions the year 1879. It says that he was born in Nadia district in 1879. (Guha, A. 1972, Pg-102) On the other hand, Mani Bagchi's book ‘Bagha Jatin’ states the date of birth of Jatindranath as *“Bagha Jatin was born on 5th September 1880 in this Kayagram, his maternal home”*.(Bagchi, M. 1968, Pg-21) In a comparative judgment, the date mentioned by Mani Bagchi seems to

be acceptable. Since this book contains many references to Jatindranath's life and at the same time, many such information is available here which are not found in any other book. Therefore, if this book is taken as authentic, it can be said that Bagha Jatin was born on September 5, 1880, at his maternal home in Kayagram, Kushtia. His father's name was Umesh Chandra Mukherjee and his mother was Saratshashi Devi. Their native place was Bishkhali village in Harinakunda police station of Jhenaidah subdivision of Jessore district.(Bagchi, M. 1968, Pg-21)

Umesh Chandra Mukherjee was a Brahmin who was a devotee of Brahmanism and a man of very energetic nature. This father's spirit of enthusiasm was equally showered on his son. Jatindranath's sister's name was Vinod Bala, who was married in Banpur, then Nadia. When Jatin was 5 years old, his father Umesh Chandra died, and his mother Saratshashi Devi was in trouble with her two children. Finally, he found shelter with his two older brothers, Basanta Kumar and Hemant Kumar, in Kayagram.

Jatin grew up in his maternal home, surrounded by his mother's love and affection. This is where he spent his childhood and adolescence, and where he developed the foundation of his life. Saratshashi Devi raised him strictly to survive the battle of life. *"The Padma is three miles behind the village; in front, at the foot of the Padma, is the Garai, a tributary of the Padma. During the rainy season, the image of Garai becomes fierce and terrifying. At that time, people bathed in groups at the riverbanks, but no one dared to enter the water alone for fear of crocodiles....She (Sharatshashi) came to bathe daily, even during the rainy season, carrying her lively, lively five-year-old son in her arms at the secluded ghat. Sometimes she would push the boy far into the water and say with fear: "What is your fear, go further, go further."*(Bagchi, M. 1968, Pg-27) By learning to swim in this way, Jatindranath gained the courage and strength to swim across a river filled with rain one day. Jatindranath was shaped by the teachings of his tigress mother.

Jatin's education began at his maternal home. Due to Jatin's adventurous nature, his mother, Saratshashi Devi, kept a close eye on her son. Along with school studies and sports, Jatin used to indulge in various adventurous activities including horse riding, hunting, fishing, climbing trees, running and jumping. Good at studies, the best at mischief and outspoken, these qualities made Jatin popular with his classmates and teachers. He also acted in plays in his neighborhood and school. After completing his primary education, his elder uncle Basanta Kumar got Jatin admitted to the Anglo Vernacular High School in Krishnanagar. While staying here, he suffered from an illness and his health deteriorated. On the advice of a classmate, he joined the wrestling club of Ambhu Guha. Jatin regained much of his lost health by learning wrestling regularly there.

After passing the entrance exam in 1895, Jatin came to his uncle Hemant Kumar Chattopadhyay in Shobhabazar, Kolkata. His uncle admitted Jatin to Central College

(now Khudiram Bose Central College).(https://bn.wikipedia.org/wiki/, A) In addition to school and college textbooks, he was greatly inspired by reading books on history of the country and abroad, stories of the freedom struggle, biographies of heroes, the Gita, etc. He also gained inspiration from ‘Anandamath’. This book was so beloved in his school life that he memorized it after reading it over and over again. Therefore, it can be seen that Jatindranath and other revolutionaries of contemporary Bengal drew their lifeblood from the life-giving words of Bankim, Rabindranath, and Vivekananda. Earlier, when Jatindranath passed the entrance exam, his younger uncle Lalitkumar gifted his beloved nephew a ‘Matsini’ and a ‘Garibaldi’ with his name written in his own hand. Therefore, it is not difficult to guess that both these books inspired Jatindranath with patriotism during his college life.

When Jatindranath was studying in college in Calcutta, at that time (April, 1898) there was a severe outbreak of plague in Calcutta. Vivekananda's sister Nivedita, who was in Bospara, Baghbazar at the time, had come out with a broom and spade to clear the garbage on the streets after hearing the news of the plague. College students from Calcutta also came forward to help in this work, including Jatindranath, a student of Central College. Seeing the plague crisis in the city and Jatin's interest in relief work, it was Nivedita who introduced him to Swamiji. (Bagchi, M. 1968, Pg-65) Jatin considered him fortunate to be able to come close to Vivekananda, whom he had been hearing about since school days. At the meeting, Jatin's whole body and mind became like anjali and wanted to bow down at the feet of the monk. Later, during his first meeting with Aurobindo in Calcutta, the same ideal was instilled in Jatin's mind. Therefore, it can be seen that Vivekananda and Aurobindo were the direct inspirations of Jatindranath's life. Because, both of them were in favor of achieving independence through force.

While studying at Central College, Jatin's maternal uncle Basanta Kumar wanted his nephew to go to England to study ICS after passing his B.A. But Jatin's mother had a different wish; she wanted Jatin to get a job after passing the entrance exam. She didn't feel comfortable living in her brother's family; she wanted to return to her husband's house. Although Basantbabu objected, understanding her sister's attitude, he assured her to make an arrangement. When Saratshashi Devi even told her son the same thing, Jatin could not go against his mother's wishes. Although he wanted to at least pass his B.A., Jatin had to quit his studies and pursue a career. For that purpose, he started learning shorthand and typewriting. In just three months of effort, Jatin acquired sufficient proficiency in these two subjects, which earned him a reputation as a skilled stenographer. In those days, skilled steno-typists were highly valued. Confident in his own abilities, he started trying for jobs without any recommendation.

Jatin was devastated by the sudden death of his mother in 1899. He lost his father at the age of 5, and now he has lost his mother at the age of 19. He has no one left to

support him, his sister is married. With no way out, Jatin appeared before Bholananda Giri Maharaj, suffering from the pain of detachment. The whole world seemed empty to him due to the grief of his recent loss of his mother. In the presence of Giri Maharaj, Jatin's body and mind became cheerful, a new power, a new radiance seemed to be transmitted throughout his entire being. Therefore, Giri Maharaj's words appeared in Jatin's mind as nectar—*"Son, go home, do work; do marriage. But do not keep your heart fixed on it, do not meditate on it. Everything will be fine. You will do a lot of work in this world."* (Bagchi, M. 1968, Pg-61)

Jatin was in dire need of a job. So, resigning from his studies at the university, which was run with a colonial mentality, Jatin went to Muzaffarpur in 1899. There he joined Barrister Kennedy as his secretary. Kennedy campaigned against the British government's use of reserves for India to deploy troops to defend the empire, through speeches from the Congressional platform and in the newspaper he edited, the Trihut Courier. A Premchand Raychand scholarship holder at Calcutta University, this India-loving barrister Kennedy was famous for his fundamental research on the Mughal Empire. Unfortunately, Kennedy's wife and daughter were killed in the bombs of Khudiram Bose and Prafulla Chaki.(Majumder, B. 1966, Pg-111)

Shortly after this job, in 1900, he learned from his sister Binodbala that before her death, her mother had arranged Jatin's marriage to Indubala, the daughter of Umapada Banerjee of Kumarkhali. Jatin did not leave his mother's wish unfulfilled and married Indubala. They had four children—Atindra (1903-06), Ashalata (1907-76), Tejendra (1909-89) and Birendra (1913-91). (https://bn.wikipedia, B) But when Jatindranath did not return to Muzaffarpur, Kennedy sent a recommendation to his friend Henry Wheeler, the Finance Secretary of the Bengal Government. Kennedy knew Jatin very well. Wheeler hired Jatin as his stenographer. (https://bn.wikipedia, B) It was no mistake for him to recognize Jatin. Wheeler was particularly impressed by Jatin's self-respect and patriotism, along with his professional skills.

At this time (in 1906), an event became particularly important in Jatindranath's life. The story of how Jatindranath became ‘Bagha Jatin’ in history is no less courageous. It is said that once he came to his maternal uncle's house in Kayagram and fought with the Royal Bengal Tiger. When the villagers surrounded the tiger, the tiger suddenly came out of the bushes and jumped on Jatin. Jatin tried to fight the tiger with his bare hands. But the tiger bit Jatin's neck with great force and grabbed him. Jatin brought a pencil-cutting knife he had with him, and he thrust it forcefully into the tiger's throat. Although the tiger's life was extinguished, Jatin was seriously injured. He was about to die from the tiger's huge paws. When Jatin's condition became critical, he was sent to the house of his maternal uncle Hemant Kumar in Sobhabazar, Kolkata. Hemant Kumar, a doctor himself, handed over his nephew to the famous surgeon Suresh Chandra Sarbadhikari.

After about two months of skillful treatment by Doctor Sarbadhikari, Jatin recovered. After this incident, Jatinandranath became known as 'Bagha Jatin'. The book 'The Story of Indian Revolution' tells about this adventure of Jatinandranath, -- *"In 1906 in Nadia district, in a jungle he had to face a Royal Bengal tiger. He had no weapon with him except a dagger or kukri; he killed that tiger, although severely mauled by that ferocious animal. ……It was with particular interest that Dr. Sarbadhikary treated this extraordinarily brave patient and cured him. This incident carried Jatin's name to many a home in Bengal."*(Guha, A. 1972, Pg-106)

There must have been an ideal behind the mental strength with which Bagha Jatin entered the workplace. The enthusiasm, hope, and confidence with which he abandoned the illusion of family happiness and a good government job and moved forward on the thorny path cannot be called anything but noble. To understand the character of a revolutionary, one must have ideals and devotion in revolutionary life. From the moment this ideal emerged in Bagha Jatin, his real revolutionary life began. Jatindranath became very active from the Alipore bomb case. Bagha Jatin emerged in the armed struggle through the assassination of Nandalal Banerjee. Gradually, Jatindranath expanded the claws of his revolutionary aggression. Ashutosh Biswas was the government lawyer in the Alipore bomb case. Jatindranath understood that this government lawyer was their strong rival, so he had to be removed from the path. Jatindranath decided to remove Ashutosh through his trusted disciple Charu Basu. Charu Basu shot and killed Ashutosh in the court at noon. Not stopping here, Jatindranath set out to assassinate Shamsul Alam. Shamsul Alam was the Deputy Superintendent of Police of the Kolkata Police and had a deep hatred for Bengali revolutionaries. *"He was the most active person in handling the Alipore bomb case. He tried his best to hang many of the bomb suspects. He was very skilled in creating false evidence and testimony."* (Bagchi, M. 1968, Pg-111) The teenager Birendranath Duttagupta completed the murder of Shamsul Alam with great skill. He shot Shamsul Alam in the chest from the front while he was climbing the stairs of the Calcutta High Court on 24 January 1910.

After the murder of Shamsul Alam on Jatin's orders, the British government issued an arrest warrant for Jatin. Taggart was sent to arrest Jatin. Fifty revolutionaries were arrested in the 'Howrah Conspiracy Case'. Jatindranath would not have been caught, but the police pressured Biren and he learned many secret information of the revolutionary party. *"It was not difficult for the police first to guess and then to get from him the name of that one person, who was none other than Jatindranath Mukherjee"*. (Guha, A. 1972, Pg-108) However, Biren was not released in exchange for this, rather after Jatin was arrested, Biren was hanged. Despite interrogating Jatin, tempting him, and using various tactics, he could not get a single word out. Even under intense torture, Jatin remained steadfast in his decision. Frustrated, the government sent him first to the Presidency Jail and then to Alipur Central Jail. The famous

‘Howrah Conspiracy Case’ is named after him. This case went on for more than a year. Jatin and several other revolutionaries were implicated in this case. At that time, the British government declared the ‘Anushilan Samiti’ illegal and banned. Due to the brutal persecution of the British, some revolutionaries died and some went mad. The British government failed to prove Jatin guilty due to lack of proper evidence. Jatindranath was acquitted in the case in April 1911.

After being acquitted in the ‘Howrah Conspiracy Case’, Jatin faced new problems. He lost his job and was even unable to secure a job in any government or private sector due to police allegations. As a result, Sister Binod Bala, his wife Indubala, daughter Ashalata and two-year-old son Tejendranath started living in Jhenaidah, Jessore. During this time, he started a contracting business and showed the British government that he was fully settled. He had two branch offices in Jessore town and Magura. He secretly conducted revolutionary activities under the cover of business. He used to travel from district to district under the cover of contracting. He would travel miles and miles on a bicycle, sometimes on horseback, in the same day. Of course, police followed him, but not for a moment did the police suspect Jatin's real motive.

In June 1913, a severe flood in Kanthi and Burdwan districts gave Jatin an opportunity to unite the scattered revolutionaries. Jatin, along with his team, started providing services to the flood victims in Burdwan and Kanthi. Taking the opportunity of distributing relief, he asked revolutionary leaders and activists from all the districts to come and stand by the flood victims. While working among the flood victims, Jatin held a secret meeting to decide on the next course of action to overthrow the British through revolution. At that time, the banned armed revolutionary groups elected Jatin as their commander-in-chief. *“Thousands of revolutionaries realized that Jatindranath was the embodiment of their ideals; therefore, they welcomed him as their leader that day. The number of revolutionary disciples that Jatindranath had created with his own hands was not small. Innumerable young men, inspired by his inspiration, took initiation from him in the pursuit of revolution. Moreover, now various parties in Bengal and other provinces began to unite and develop around him as their sovereign leader.”* (Bagchi, M. 1968, Pg-143) From then on, all revolutionary activities were carried out under his leadership. Towards the end of that year, Rash Behari Bose came from North India and met Commander-in-Chief Jatin. Needless to say, the meeting of these two talented revolutionaries gave an amazing momentum to the revolutionary movement in Bengal and India.

The Anglo-German War broke out on August 4, 1914. Twenty-two days after the war, revolutionary activities began to be organized on a large scale throughout Calcutta under the leadership of Commander-in-Chief Jatin. In November, Satyendranath Bose came to India from America and told Jatin that 4,000 members of the Ghadar Party had come to India from America to revolt. If the revolt starts, another 20,000 members will

come to India. (Roy, S. 2013, Pg-155) Then Satyendranath Bose and Vishnu Ganesh Pinglu met Rashbihari Bose in Kashi, obtained identity cards from Jatin, told him all the events, and joined the revolutionary organization. In 1914, taking advantage of the war-related preoccupations, Commander-in-Chief Jatin worked tirelessly to create an awakening of armed rebellion among the Indian-origin troops. Secret contacts were established with the revolutionaries. The participation of thousands of armed members of the revolutionary Ghadar Party from home and abroad was also ensured. A huge amount of ammunition was collected.

In 1915, Commander-in-Chief Jatin thought of a revolution for the whole of India. With the help of Rash Behari Bose and Sachindranath Sanyal, he inspired the soldiers of Benares, Danapur, Sikol, Allahabad, Jabalpur, Meerut, Delhi, Rawalpindi, Lahore, Ambala, Punjab, etc. for a 'national uprising' and asked them to prepare. All preparations were completed by the end of January 1915. The date for the uprising was set for midnight on February 21. But later February 21 was changed to February 19. The main target was Lahore in Punjab province. Along with this, the army bases in Varanasi and Jabalpur were also prepared and waiting eagerly. Rash Behari Bose, Sachin Sanyal and Herambalal Gupta, the leaders of this armed revolutionary force, established secret offices in 4 secret places in the city of Lahore. They were waiting for the moment to give the order for the rebellion at the house of the non-Bengali revolutionary Ram Sharan Das. But just 4 days before the rebellion, Ram Sharan Das leaked the news of this conspiracy. The British authorities sent troops, disarmed the native soldiers wherever possible, and launched a surprise attack on one of the four main offices on February 19. A group of revolutionaries attacked and set fire to the British cantonment in Lahore on the evening of the 19th. Many people on both sides died in this armed attack. The news of this incident quickly spread throughout Lahore. The administration was able to suppress this conspiracy of armed rebellion with all its might. This is known as the historical 'Lahore Conspiracy'.

After this plan failed, Jatin held a meeting with the revolutionaries and explained their responsibilities to each one. Everyone started working for India's independence in a new way. After going through various ups and downs, everyone fought for the revolution. *"Police Inspector Suresh Mukherjee is determined to capture the revolutionaries. Fed up with Suresh's repeated behavior, one day Jatin said, 'I will not touch water until Suresh is removed'. On the morning of February 28, 1915, Suresh went out on patrol with a group of men to secure his security at Calcutta University. Jatin's assistants skillfully killed Suresh and covered his body. Even Taggart was impressed by his work ethic and later acknowledged that it was rare to find a Bengali revolutionary with the same character anywhere else in the world. His self-confidence and his vow to sacrifice everything for the cause of the country reminded Taggart of Gandhi."*(Terroism in Bengal, 1995) In March 1915, Lord Hardinge introduced the Defence of India Act, arresting patriotic revolutionaries one by one and imprisoning

them without trial. In early August, the police raided the Gupta Samiti's foreign affairs department office and arrested the revolutionaries working there. Since then, the police have been raiding the revolutionary hideouts one after another.

Despite the widespread police crackdown on revolutionary activities, Jatin was not one to be easily discouraged. He continued to seek ways to free the country from foreign rule. In the meantime, when World War I broke out, a great opportunity presented itself to Jatin. It is possible to achieve this goal by receiving military assistance from the British enemies Germany and Russia. Indian revolutionaries who have fled abroad will be of special help in this task. There are many revolutionaries scattered in various countries outside India, and they also want India to be independent. The support of the expatriate Indians would also be of great use to the revolutionaries. Therefore, the Indian revolutionaries were elated at the news of the active help of the expatriate Indian revolutionaries. Although there were certainly concerns about receiving German help. Why would Germany unconditionally hand over a large quantity of weapons to Indian revolutionaries? Moreover, it should not be forgotten that the Germans joined the First World War with the aim of imperialism. Therefore, the revolutionaries suspected that behind the arms aid, the Germans had a secret desire to establish an empire in India. Therefore, the revolutionaries had to exercise considerable caution and think carefully about the conditions of German aid. Because while suppressing one enemy; one cannot invite another.

However, despite the hesitation about whether German aid should be accepted, it was ultimately decided to accept it. Because the Indian revolutionaries felt that the expatriate Indian revolutionaries were not agents of the German Empire, but were taking this sincere initiative for the independence of India. Moreover, the German conditions were not that harmful to the Indians. *"The revolutionaries will take a national loan from the German Government. The application states that it will be repaid when India becomes independent. German military forces will not have access to India. The right and power to control the fate of independent India will remain in the hands of the people of India. The terms stated that no German troops would come to India. Germany would only help the Indian revolutionary effort by providing money and weapons and by providing German military experts for the education of the Bengali revolutionaries."*(Roy, S. 2013, Pg-156)

After the decision to accept German aid was made, Jatindranath held a meeting with the revolutionaries and decided to take the necessary measures. To establish relations with Germany, the revolutionaries in Bangkok had to be contacted. But for this, a lot of money is needed, weapons are also needed. But it is not possible to collect so much money in a short time. Therefore, Jatin had no other way to collect money except by taking immoral means. As a result, the revolutionaries collected money through robbery. *"Under the leadership of Jatin Mukherjee, the revolutionaries*

collected a total of 40,000 rupees by robbing Beliaghata on January 11 and Garden Reach on February 22." (Roy, S. 2013, Pg-156)

But where could they get weapons? At this time, the Roda Company was a well-known dealer in arms in Calcutta. The revolutionaries learned from secret sources that the Roda Company was receiving weapons from abroad. Not only that, but among this weaponry was an advanced type of pistol called the 'Mauser Pistol'. This pistol has great advantages in use; it has a system for attaching an additional tube to the pistol, with the help of which the pistol can work like a rifle. Obtaining weapons from the Roda Company was not an easy matter at all. But suddenly the revolutionaries got the opportunity. On 26 August 1914, an employee named Shrish Chandra Ghosh smuggled out 50 boxes of cartridges and 50 'Mashar' pistols while unloading goods from the Customs Office. He smuggled them in such a way that the police could not trace Shrish Chandra or the pistols. (Bagchi, M.1968, Pg-141)

As soon as he got the weapons, Jatindranath distributed them among the various revolutionary groups. As the necessary money had already been collected through robbery, the work continued at a rapid pace. The police were also not idle in this regard, and they appointed spies all around to catch Jatindranath. But Jatindranath continues his activities in such a way that the police spies are unable to trace him. Instead, the police officers are attacked by the revolutionarys. During a police meeting on Masjid-Bari Street, Jatidranath's group suddenly opened fire, causing many casualties. Again, a spy named Nirad Haldar, who was trying to get information about Jatidranath, was killed by the revolutionaries at Pathureghata.

Along with this, attempts were also made to establish contact with the revolutionaries in Bengal. First, Bholanath Chattopadhyay was sent to Bengal in great secrecy. To maintain secrecy, Bholanath sent Jitendranath Lahiri to Calcutta instead of coming himself. He came to Calcutta in March and informed them that the Germans were ready to send weapons to Batavia. Therefore, it was necessary for the Bengali revolutionaries to send men to Batavia without delay and take necessary measures. For this work, Jatindranath sent Naren Bhattacharya (M.N. Roy) to Batavia under the pseudonym 'C. Martin'. Avani Mukherjee was sent to Japan. When the police became desperate to arrest Jatin, it became impossible for him to stay in Bengal. Jatin left Bengal and hid in Balasore, Orissa.

'Martin', i.e. Narendranath, arrived in Batavia and met the German consul, where he learned that a ship carrying arms and ammunition was heading towards Karachi to help the Indian revolution. Martin made considerable efforts to bring this ship loaded with weapons to Bangladesh instead of going to Karachi. Through his efforts, it was decided to send the ship to Bangladesh with the consent of the German consul in Shanghai. At Martin's request, it was also decided that when the ship reached a place called Raimangal in the Sundarbans region, the revolutionaries would unload the ship's

weapons from there. Having made such arrangements, Martin sent a telegram to the 'Harry & Sons' company in Calcutta, informing them in the words of the revolution,-- *"The business news is very satisfactory."*(Roy, S. 2013, Pg-157) The necessary funds for this purpose were to be arranged by Martin at once from Harry & Sons in early June. On receipt of this telegram, 43,000 rupees were sent from Helferich in Batavia in June and August. Out of this, the revolutionaries got 33 thousand rupees, but the rest was confiscated by the police. With this arrangement, Martin, i.e. Narendranath, returned to Bengal.

After confirming the receipt of arms from Martin, Jatindranath convened a meeting to decide on the next course of action. This historic meeting was attended by Jatindranath Mukherjee, Jadu Gopal Mukherjee, Narendranath Bhattacharya, Bholanath Chatterjee and Atul Ghosh. The meeting made plans to bring down arms and ammunition. The necessary arms and ammunition were coming on board the ship called 'Maverick'. This ship had 30,000 rifles, 400 rounds of cartridges for each rifle and 2 lakh rupees.(Bagchi, M.1968, Pg-151) It was not an easy task to bring down this huge quantity of arms and ammunition. Therefore, special measures had to be taken with great caution. Bholanath Chatterjee and Atul Ghosh took this difficult task upon themselves. They decided to unload the weapons and ammunition from the ship and distribute them to specific centers. These three centers were chosen as Hatia or Sandeep, located south of Noakhali, where the revolutionaries of Barisal would receive these weapons and deliver them to all the revolutionaries of East Bengal. The other two centers were Kolkata and Balasore.

Jatindranath showed considerable intelligence in not hoarding weapons and ammunition in any one place. Jatindranath and his fellow revolutionaries thought that if the police somehow got the news, all the weapons would be confiscated. The police were desperately searching for him, and there was no shortage of Bengali traitors. Needless to say, Jatindranath's idea was not wrong as it was later proven. The British government did not have many soldiers. They did not have enough weapons to suppress the revolutionaries. But if the uprising starts, the British will be able to import the necessary troops and weapons by asking for help from outside. Therefore, if the way for British troops to come from outside can be blocked, and then Jatindranath's goal will be easily achieved.

Therefore, if the bridges and bridges on the railway line could be blown up with bombs to block the way for the British troops, communication would be cut off. According to the plan, Jatindranath took measures to send revolutionaries to various places to cut off communication. *"Jatindranath himself will set up a base at Balasore and block the Madras Railway. Bholanath Chattopadhyay will set up a base at Chakradharpur and block the Bengal-Nagpur Railway; and Satish Chakraborty will go to a place called Ajay and blow up the main bridge of the East India Railway. ...*

Narendra Chowdhury and Phanindra Chakraborty will go to Hatia and form an army that army will first liberate the districts of East Bengal and then they will take that army and come to Calcutta. The Calcutta revolutionaries will be led by Narendra Bhattacharya and Bipin Bihari Ganguly. They will first capture Calcutta and the surrounding areas, the weapons and arsenals, then Fort William, and then Calcutta." (Roy, S. 2013, Pg-158)

This adventure required considerable caution, with danger at every step. The revolutionaries had to contend with the local people there, but luck was not on their side. As planned, Jatindranath reached Balasore with the responsibility of disabling the Madras railway. But feeling that it was not safe to stay in the village, Jatindranath and his group tried to establish a base in a safer place. He was waiting for the armed German ship, camped in a forest near a place called 'Kaptipoda' near the estuary of the Mahanadi River in Balasore, where it meets the Bay of Bengal. But Jatindranath did not know anything about the many things that had already happened in Calcutta. There was a slight change in the previous plan to unload the weapons from the ship. Earlier, when Bholanath Chatterjee had left for other work, that responsibility fell on Jadugopal Mukherjee. Jadugopal, with the help of a landlord of Raimangal, arranged for some men and lights. It was necessary to give a light signal as the ship would be approaching Raimangal at night. It was decided to distribute the weapons from 1 July 1915.

According to that calculation, the ship was supposed to arrive at Raimangal in the last week of June. So a group of people led by Atul Ghosh set out towards the sea by boat from Raimangal. They waited at sea for ten days, but the ship did not arrive. Even after the month of June had passed, no trace of the ship had been found. There was even no news from Batavia that the ship would not arrive or would be delayed. In any case, even though the ship did not arrive, on July 3rd, a Bengali young man from Bangkok arrived in Calcutta and informed them that the German consul was sending 5,000 rifles and cartridges and one lakh rupees to Raymangal by boat. But somehow, the police got wind of the arrival of weapons in Raimangal and started a massive raid. While searching everywhere, the police raided the store of 'Harry & Sons' in Kolkata, arrested several employees, and found out secret information by searching some valuable documents. The police reached Balasore after learning about the connection between 'Harry & Sons' and Balasore.

The police came to know that 'Harry & Sons' in Kolkata has a branch office in Balasore, which is called 'Universal Emporium'. On 4th September 1915, a search was conducted in the office of the 'Universal Emporium' in Balasore and some papers were found. Among such papers, the name 'Kaptipoda' was found. The police came across this 'Kaptipoda' while searching in Balasore. *(When the police raided Harry &: Sons, they found the address of one of their agency firms in Balasore—Universal Emporium. A police party headed by Denham, Tegart and Bird went to Balasore. They made a*

thorough search of the Universal Emporium, where they found a slip of paper in which the name of the village Kaptipada was mentioned). (Guha, A. 1972, Pg-113)

Jatindranath, seeing the presence of the police here, realized that the police had somehow found their secret base. Therefore, thinking that it was not safe to stay there, Jatindranath, along with his 4 companions, reached the banks of the Buribalam River through the jungle. Meanwhile, the police also started searching for Jatindranath by luring the locals with money. When Jatin and his companions were crossing the Buribalam River, the local villagers spotted them. The villagers realize that these are the fugitive revolutionaries whom the police have come here to find. The villagers chase after the revolutionaries to catch them. In self-defense, the revolutionaries engage in a fight with the villagers, and some villagers are killed and injured. Realizing the danger, the villagers fled from there. But when the news reached the police, a large police force surrounded the forest. Jatin and his team realized that there was no way to escape from here. So they decided that they would never surrender to the police, but would die in front of the enemy like heroes.

On September 9, 1915, that historic day, on the banks of the Buribalam River, a historic event shook the history of Bengal and India. On the battlefield of Buribalam, on one side were the five greatest revolutionaries of Bengal, Jatindranath, Chittapriya, Manoranjan, Niren and Jyotish; and on the other side were numerous armed police and a group of rifle-wielding cavalry. The revolutionaries were not going to win this unequal battle. Nevertheless, they decided to fight as long as they had life in their bodies. Jatindranath cleverly dug a wonderful trench in the sand on the river bank and continued the fight. He continued to fire at the enemy from inside the trench. Although several policemen lost their lives, the Jatins finally had to admit defeat. Because the situation of the revolutionaries became very difficult due to the police firing. Chittapriya lost his life in the police firing; the body of the brave revolutionary Jatindranath was injured by the bullets. Yet his body had not yet breathed its last. But the 3 boys were still unharmed, continuing to fire with all their might.

Jatindranath ordered the white flag of peace to be raised to stop the war. The police were relieved to see the white flag of peace flying from inside the trench. It seemed that the war had finally ended. But the police captain, the district magistrate, came forward and looked inside the trench and was surprised. Jatindranath and Jyotish were badly injured and the other two companions, Manoranjan and Niren, were unharmed but Chittapriya was dead. The District Magistrate, seeing the revolutionaries, removed his cap from his head in respect and brought water from the river for the injured to drink.(Roy, S. 2013, Pg-160) They were taken to Balasore Hospital, where Jatindranath breathed his last on the morning of the next day, September 10. This story of Jatindranath's bravery has remained immortal in the history of the whole of Bengal and India. The two surviving companions, Niren and Manoranjan, were hanged. And even

though Jyotish was exiled to an island for the rest of his life, he died of madness. The great soldier of the Swadeshi movement, revolutionary Bagha Jatin, and his revolutionary companions became immortal in the eyes of the people. *"The battle of Balasore provided such a boost to the war of independence that the fire of sacrifice burned even more brightly. The country was glorious with its wonderful prosperity that day. The rebellious soul of India found a new path through the sacrifice of Jatindranath. The tattoo on the forehead of the motherland became even more glorious."* (Bagchi, M. 1968, Pg-170)

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Chapter 3: Basanta Kumar Biswas (1895-1915)

Introduction

With the revolution of the Age of Fire, the fearless youth of Bengal risked their lives and began an armed struggle against British rule. Many of them went to prison, bound in iron chains, and some went to exile for life. And those who the British government feared and were given a different and harsher punishment—hanging. Yes, this hanging seemed to have further inspired the brave boys of Bengal. Unable to bear the humiliation of the motherland at the hands of foreigners, many took up pistols, bombs, and guns. Like other parts of Bengal, the then Nadia district also played a significant role. The revolutionary activity of Nadia was given momentum by the emergence of the heroic revolutionary martyr Basanta Kumar Biswas of Nadia.

Who is this Basanta Kumar Biswas? Basanta Kumar Biswas is a resident of the obscure village of Poragachha, located near Krishnanagar in the undivided Nadia district. Basanta Kumar Biswas emerged as a witness to the history of a man whose revolutionary blood flows, whose ancestors once sacrificed their lives in the Indigo rebellion, whose village is strewn with the sweat of the Indigo rebels. Once upon a time, the mighty Kalinga River flowed past this village. A huge two-story building still stands as a silent witness to history on the banks of the Kalinga River. The owner of this house was Digambar Biswas, the hero of the Indigo Rebellion. Today, the splendor of the rugged Kalinga is gone, it has lost its youth and turned into a pond, or has taken the form of pastures and scattered agricultural lands. The once bustling Digambar Biswas's house is gone. The lime sand has fallen off the walls. This ancient house stands tall, enduring the embrace of small banyan trees and ash trees on the exposed ribs of the old bricks. The house is marked by neglect and is silently awaiting destruction.

It was in this house that Basanta Kumar Biswas was born on 6 February 1895 (in the month of Magh, Bengali 1301). (Dhar, SN. 2011, Pg-51) The father of this heroic revolutionary from Nadia was Motilal Biswas and the mother was Kunjabala Biswas. The current Prisons Minister of the West Bengal Government, Shri Ujjwal Biswas, is a descendant of this Basanta Biswas. From the genealogy available with him, it is known that the original residence of Basanta Biswas's ancestors was in Mohammadpur, Jessore district. The Biswas appeared in this Poragachha village of Nadia during the time of Kalachand Biswas. Kalachand had three sons, Sarbananda, Digambar and Ramgopal, of whom the second eldest, Digambar Biswas, was the leader of the Indigo Rebellion. The first son Sarbananda had two sons, Motilal and Pratap Chandra, and the third son Ramgopal had three sons, Satya, Jeeten and Manmathanath. Manmathanath was also involved in revolutionary activities. Motilal had two sons, Hemchandra and Basanta, and a daughter, Kamakshya. (Dhar, SN. 2011, Pg-52)

Basant's early life was spent in the rural environment of Poragachha. He started his education in the village school, with his elder cousin Manmatha Biswas. After completing his studies in the school, he joined the Shrimanta M.E. School in the nearby village of Madhabpur, with his brother. The founder of this school was Gagan Chandra Biswas, a prominent social worker from Madhabpur village. He left this school in 1906 and joined Muragachha School. The reason for his joining this school can be said to be that Ruplal Khan, the second teacher of Muragachha School, was a relative of Basanta and Manmathanath and the guardian of the school. The school's headmaster, Khirod Chandra Ganguly, was a patriot and a homebody. (Dhar, SN. 2011, Pg-52) His ideals and proximity instilled revolutionary thought in the hearts of Basanta and Manmatha. He taught the two brothers the ideals of patriotism, instilled in them the mentality of embracing death with a smile for the liberation of the country. He was able to make the two brothers realize that creation and construction take place only through self-sacrifice, which makes life worthwhile.

At that time, when the wave of the anti-partition movement of Bengal broke out, his influence fell on the revolutionaries. Jatindranath Banerjee was inspired by the terrorist activities of Aurobindo Ghosh and joined the armed movement. It was Aurobindo's ideology that he embarked on the propagation of revolutionary ideals among the youth of Bengal. Meanwhile, Jatindranath Mukherjee (Baghajatin) had started the work of a revolutionary organization in Krishnanagar, Nadia to end foreign rule and achieve independence. Influenced by his ideology, many young men and youth of Nadia surrendered to the freedom struggle, keeping the path of armed struggle in front of them. Basanta Kumar Biswas, the martyr of Poragacha, adopted this ideal as the best path in life.

"After coming into contact with Jatindranath, Basanta Kumar Biswas and Manmath Biswas, with an unwavering determination to achieve independence for the

country, devoted themselves to the work of the country in 1910, leaving their education at Muragachha School in Nadia unfinished. He left the secure shelter of his home village, Poragachha, and risked his life to embark on an unknown and dangerous path, coming to Calcutta at the call of his motherland."(Dhar, SN. 2011, Pg-58) It was through revolutionary Amarendranath Chatterjee that Basanta and Manmatha Biswas met revolutionary Rashbehari Bose. It did not take long for these two brothers to gain the trust and confidence of Rashbehari Bose. Meeting Rashbehari was a significant event in Basantakumar's life that completely changed the course of his life.

In the meantime, Amarendranath was forced to go into hiding as he came under the attention of the police. As a result, Amarendranath's hopes of taking the movement forward as planned remained unfulfilled. He entrusted all the responsibility of his work to the revolutionary Rash Behari. With the help of Ramsharan Das, Rashbehari, however, came to know revolutionaries like Abodhbehari, Balraj, and Dinnath etc. from the list given by Amarendranath. With their help, Rashbehari tried to build a central leadership and bring momentum to the movement. As a result, a central working committee was formed. As members of this committee, Amir Chand, Dinnath, Balmukunda, Basanta Kumar Biswas and a few others started working under the leadership of Rash Behari. It is said that Basanta Kumar Biswas was the youngest among them.(Dhar, SN. 2011, Pg-67) In fact, Ras Bihari had deep trust in Basanta kumar Biswas from the moment they met. Therefore, despite being a mere teenager at such a young age, Ras Bihari did not hesitate to entrust Basantakumar Biswas with many important responsibilities. In this context, Suprakash Roy has mentioned in his book 'History of the Revolutionary Struggle of India'*, "Among those with whom Rashbehari started working, the names of Amir Chand, Dinnath, Abodhbehari and Balmukunda are notable. Almost all of them were college students. A Bengali revolutionary named Basanta Kumar Biswas also joined this revolutionary group. He was then the right-hand man of Rash Behari Bose."*(Dhar, SN. 2011, Pg-176)

This committee was formed under the leadership of Rash Behari Bose with the aim of an all-India armed uprising. To involve the Indian soldiers in this work, the ideology of the anti-British revolution was also propagated among them. Several enthusiastic revolutionary youths, including Basanta Biswas, distributed 'Liberty' pamphlets written by revolutionaries in cantonments like Dehradun and Ambala. The British government could not sit idly by while observing the revolutionary activities. So they kept an eye on Balmukunda, Basanta Biswas, and Sachindranath Sanyal. But their worries grew as they feared that the revolutionaries would ignite a rebellion in the Indian army. As evidence that this fear was not unfounded, the central government warned the Punjab administrator in an official note, *"...a living volcano in the Punjab might burst out at any moment."* (Dhar, SN. 2011, Pg-68)

But forming a party is not enough. Just as modern tools are needed for terrorist activities, so are young men skilled in throwing bombs. And for this work, only those who are closely associated with the revolutionary organizations of Bengal should be recruited. At that time, the Bengali revolutionaries were famous for their bomb-making techniques and their skill in throwing them. Hemchandra Das of the Jugantar Samiti went to France and learned the techniques of bomb-making. He surprised everyone by making a high-powered bomb with the help of a tin can. Even if the bomb was made, it needed a suitable person to throw the bomb. Ras Behari thought that his favorite disciple, Basanta Kumar Biswas, was the best person for this task.

Basanta Kumar had a special reputation in revolutionary circles for throwing bombs. Basant and Manmathanath had learned the art of bomb making and throwing under the supervision of revolutionary Amarnath Chattopadhyay in Chandannagar. Rashbehari himself made Basantakumar more proficient in this subject in the mango orchard of 'Tegor Villa' in Dehradun. *"Basant Biswas prepared himself for this task by practicing with a cigarette box filled with soil and aiming accurately. Just as Amarnath Chatterjee was impressed by his courage, dedication, enthusiasm and loyalty, Rash Behari was soon impressed as well. As a result of gaining such trust, he selected Basantakumar as one of the five members of his secret circle.* ***Even though*** *Basantakumar was a mere teenager at that time."* (Dhar, SN. 2011, Pg-70) Basanta went into hiding and found safe shelter near Rash Behari in Dehradun. Rashbehari took Basanta Kumar to Lahore for secret revolutionary work. *"Revolutionary Balmukunda gave Basanta Kumar the opportunity to work as a compounder in a drug store called 'Popular Pharmacy' there. Here, Basanta Kumar joined the job under the name 'Bipin Das'. He was appointed to this job to throw dust in the eyes of the police."* (Dhar, SN. 2011, Pg-70)

The British government resorted to cunning tactics to break the morale of the revolutionaries through a policy of widespread repression. In return, the revolutionaries also embraced a widespread militant movement. As a way, they planned to attack the respected high-ranking officials of the British. The opportunity also came suddenly. The great Lord Hardinge would arrive in Delhi on December 23, 1912, on the occasion of the Durbar to establish the new capital in Delhi, and at the same time, he would formally announce the cancellation of the Partition of Bengal on that day. The great Lord Hardinge would be at the forefront of the grand procession from Delhi Station on an elephant. He would advance along the main roads of the new capital, Delhi, and enter the royal court. On hearing this news, Rash Behari Bose was elated and sat down for discussions to come up with a new revolutionary plan and decision. In the presence of Balmukunda, Abodh Behari, Dinnath, Amir Chand, Balraj and Basanta Kumar Biswas, it was decided that Lord Hardinge would be killed by throwing a bomb during the grand procession. According to the plan, Basant Kumar was given the task of contacting the Bengali revolutionaries and collecting bombs from Kolkata. Rash

Behari and Basanta Kumar were to complete the task of killing Baralat by planting bombs on the procession passing through Chandnichak in Delhi while it was moving towards the Red Fort.

Basanta Kumar, having received the new responsibility, started working to make the plan a reality. Through Basanta Kumar, the bomb reached the right place from Bengal. On December 21, Rash Behari Bose reached Delhi with Basanta Kumar. On reaching Delhi, they stayed at the house of revolutionary Amir Chand. After studying the plan of Delhi city given by Amir Chand, Rash Behari went out on the road at night with Basant Biswas. He checked the location of the 'Clock Tower' and the Punjab National Bank at Chandni Chowk as convenient locations. Pritam Dasji's two-story house with a verandah was also carefully observed. On the occasion of the procession, there would be a large crowd of women on the two-story balcony of this house. Basantakumar, disguised as a woman, would throw cigarette tins filled with bomb spices from the crowd. Rash Behari will control the 'operation' from the opposite side of the verandah.

23rd December 1912, a memorable day in the history of India's independence movement. There is no room for stay in the huge crowd of people on the streets of Delhi. Basanta Biswas is ready at the pre-determined place in the guise of a woman, and Rash Behari Bose is also ready. An unprecedented colorful procession with Lord Hardinge is moving forward. People are standing on the side of the road watching the movement of the military and the native royals. People from all over the country and abroad have come to watch this procession. The streets are crowded with people. *"Meanwhile, Basanta, dressed as a woman and taking the name 'Lilavati', has mingled with the girls on the second-floor balcony of Pritam Dasji's house. But even though he is mixed up in the crowd on the balcony, his eyes are on Ras Behari standing on the road."* (Maitra, S. 2007, Pg24) Only when the order comes from Ras Behari will Basant throw the bomb.

A sudden worry arose in Rasbehari's mind; Basant had practiced throwing bombs on the ground, never throwing bombs from above. Throwing bombs from above might miss the target. As soon as this fear came to mind, Rasbehari motioned for Basant to come down. Basant came down on cue. Rash Behari told Basant about the matter and ordered him to quickly change his clothes. Basanta went up again unnoticed, entered the bathroom, changed into men's clothes, and came down to stand at another place indicated by Rash Behari. *("He was put on a woman's dress according to a previous arrangement. But a closer second thought of the difficulties that might arise from the contemplated course probablyprompted Rash Behari to make a last-minute change in the operation plans.")* (Mukherjee, U. 1966, Pg-109)

But as a result of this sudden decision, the previous fixed location of Basanta and Rash behari changed somewhat. *"There was a shout on both sides of the road—'He*

has come… He has come..'. The procession could be seen coming from a distance. The time was then about 11:45 am on the clock. In front of the procession were 50 cavalry soldiers. A large elephant is beautifully decorated, on which Lord Hardinge sits. Lady Hardinge is next to Hardinge. On their heads is Mahavir Singh, the Jamadar of the Balrampur States, holding a silver umbrella. Behind them are more elephants and a row of horses. All the English-loving native kings are sitting in it. The road from Chandnichak to Dewani Aam Darbar is crowded on both sides. The sound of victory is heard all around. The procession is moving forward swaying. Meanwhile, the time is decreasing by a minute or two. As soon as the procession reached the designated spot, a bomb was thrown. There was a loud noise, and nothing could be seen in the smoke around it." (Maitra, S. 2007, Pg-24)

After a while, as the smoke cleared, the silver umbrella was seen flying. The Union Jack flag was lying on the road. Mahavir Singh died on the spot, Lord Hardinge collapsed in his wife's arms. He was taken off the elephant's back in an unconscious state. The procession broke up, there was commotion and running around, everyone was running away in every direction. *"Despite such a great disaster, Lady Hardinge did not lose her morale. He called Colonel Maxwell, who was sitting on the front elephant, and took Hardinge to the palace. A medical examination revealed a wound on Hardinge's back, four inches long and one inch deep. Lord Hardinge survived the journey".* (Maitra, S. 2007, Pg-25)

There is controversy over the bombing of Lord Hardinge. Because, did Basanta Kumar Biswas throw a bomb on the road as an accomplice of Rash Behari to assassinate Lord Hardinge, or did he throw this bomb disguised as a woman from the balcony of Pritam Das Agarwala's verandah? There is room for confusion in the minds of the general public regarding this question. However, it can be considered correct to accept the words of revolutionary Amarnath Chatterjee, under whose guidance Basanta Kumar Biswas developed as a revolutionary, as authentic information and to throw bombs while standing on the street. This is supported by Amarnath Chatterjee's interview with Mohankali Biswas, a freedom fighter from Nadia. Amarnath Chatterjee wrote on page 36 of the manuscript of his unpublished book 'History of India's Independence', *"However, after carrying out their duties as planned, Rashbehari and Basantakumar Biswas, taking advantage of the commotion, disappeared from the scene in a moment. Rashbehari returned to Dehradun and Basantakumar Biswas returned to Lahore to work as a compounder at Popular Pharmacy. With that, they left for a safe haven outside the reach of the police."* (Dhar, SN. 2011, Pg-74) The same view is supported in Arun Chandra Guha's book 'The Story of Indian Revolution'— *"The general idea is that Basanta threw the bomb from a house-top in the guise of a woman. It is wrong. It was Basanta Kumar who threw the bomb from the street—Rash Behari did not throw it. Rash Behari by arranging for Basanta Kumar's escape returned to Dehradun by night".* (Mukherjee, U. 1966, Pg-108)

After the failed attempt to assassinate Lord Hardinge in Delhi, Basanta Kumar had to become active again. Captain Mahendra Dutt was shot dead at the Dayananda Ashram in Pabna district of Bengal, and the residents of the ashram were not spared from torture and abuse. The ashram was destroyed. An Englishman named ICS Gordon, the District Magistrate of Pabna, was the main protagonist of this murder. This ashram was built with the service and tireless efforts and hard work of many scholars. Captain Dutta was a hermitage there. The English suspected that this ashram was being used as a base for revolutionaries. Therefore, they did not hesitate to carry out these indiscriminately on the residents of the ashram. In protest against Gordon Sahib's firing, the revolutionaries started preparing themselves with thoughts of revenge. *"In March 1913, the revolutionaries tried to kill the notorious Gordon Sahib but failed. As per the decision of the Anushilan Samiti, some revolutionaries were sent to kill Gordon. But a bomb exploded on the way and killed the party leader, Jogen Chakraborty. As a result, Gordon survived."* (Maitra, S. 2007, Pg-27)

Although Gordon survived, he was very frightened. He was transferred to Lahore as it was not safe to stay in Bengal. He thought that he would be safe in Lahore. But he had no idea how far the hands of the revolutionaries extended. The revolutionaries in Lahore kept trying to kill Gordon. The British had a nightclub in Lawrence Gardens in Lahore. This nightclub was their place of entertainment, which came to the attention of the revolutionaries. From evening onwards, the British would travel in groups through the streets of Lawrence Gardens to this nightclub. The revolutionaries of Lahore were quick to seize this opportunity. It was decided to kill Gordon, the British police officer and others with him, by throwing bombs at the dinner. The responsibility of throwing the bombs was naturally given to Basanta Kumar Biswas. *"On the evening of May 17, 1913, as planned, Basanta Kumar Biswas threw bombs at the British police officers who had gathered at the Lawrence Gardens nightclub and took cover in the darkness. A large crowd of British people had also gathered near Montgomery Hall nearby. But the bomb missed its target. Unfortunately, an Indian chaprasi named Ram Padarath lost his life in the bomb."* (Dhar, SN. 2011, Pg-79)

Again, in Arun Chandra Guha's book 'The Story of Indian Revolution' it is mentioned—*"But as Basanta's courage failed at the last moment, he placed the missile on the Library Road instead of throwing it at Mr. Gordon, thus eventually causing the death of one unfortunate chaprasi on his way back home."* (Mukherjee, U. 1966, Pg-111) There is some controversy about this incident; however, as many believe that the bomb was left by Basant Kumar on the roadside. There was no need to throw the bomb. Supporting this view, Suprakash Roy writes in his book 'History of the Revolutionary Struggle of India', *"On December 17, 1913, Basanta Kumar Biswas secretly planted a dangerous explosive bomb on the Lawrence Garden road in the darkness of the evening. But unfortunately, before any Englishman came that way, an*

Indian constable was cycling along that road when the bomb exploded when the bicycle wheel hit it and the constable was killed instantly." (Roy, S. 2013, Pg-177)

It should be remembered that the date of December 1, 1913 mentioned by Suprakash Roy is very misleading. Because the death of Ram Padrath due to a bomb explosion in Lawrence Gardens, Lahore occurred on May 17, 1913. In this case, there is a real debate about the exact date. But to know the real truth, the records of the trial of Basanta Kumar Biswas seem to be much more authentic and acceptable as information. The judgment of this trial given by the then Additional Sessions Judge of Delhi Province, Mr. M. Harrison on 5 October 1914, mentions in the first paragraph – "*...the murder of Ram Padarath was committed at Lahore on the 17th May 1913."* (Dhar, SN. 2011, Pg-80) It is further stated that *"...the activities of the conspirators are said to have borne fruit in the shape of deeds in keeping with the propaganda preached in the leaflets, and a bomb was thrown in the Lawrence Gardens in Lahore on the 17th of May"*. (Dhar, SN. 2011, Pg-81) Therefore, this information seems sufficient to remove the date confusion.

The bomb blast in Lahore had caused considerable concern among the British rulers. This concern was further heightened by the failure to find any clues about the bomb attack on Lord Hardinge in Delhi a few days earlier. When the police and detectives of this country fail to identify the criminal, the help of the world-renowned detective police of Scotland Yard in the UK is sought. This skilled intelligence force also failed, but by examining the components of the bombs collected by the police, experts realized that the bomb dropped on Lord Hardinge in Delhi on December 23, 1912 and the bomb used in Lawrence Gardens, Lahore on May 17, 1913 were the same and there is no particular difference in the construction technique. Therefore, there was no room for doubt in the minds of the British rulers that this bomb was manufactured in Bengal and was dropped with the active cooperation and help of the Bengali revolutionaries. As a result, widespread searches and arrests began in Bengal. Rewards were also announced for the arrest of revolutionaries.

There was a mess of the tram company in Rajabazar, Kolkata. The residents of this mess had close relations with the revolutionaries of the Anushilan and Yugantar Party. The resident of the mess, Amritlal Hazra, was an active worker of the Anushilan Samiti. Atulkrishna Ghosh of the Yugantar Party also frequented the mess. The police came to know through secret sources that the mess had connections with revolutionaries. During the search of the mess, the police recovered some secret letters of the revolutionaries along with the papers. At that time, Amritlal Hazra was caught. From the language of the letters received from him, the police were able to learn the name of the revolutionary Dinnath Talwar and some revolutionaries of North India. When Dinnath was arrested by the police, he was subjected to severe torture. Unable to bear the torture, Dinnath revealed the names of Balmukunda and Abodh Behari.

Balmukunda, Abodh Behari, Balraj and Amir Chand were arrested one by one after getting information from Dinnath.

Not only that, the British, who had considered Rash Behari Basu, their trusted friend and sympathizer, were no longer able to understand that he was the main leader of the revolutionary party in North India. Even the revolutionary Basanta Biswas was no longer above their suspicions. So without delay, Rash Behari left for Delhi in disguise with Basantakumar Biswas. Meanwhile, the Indian government has announced a reward of one lakh rupees for the discovery of Rash Behari and other revolutionaries involved in the bomb blast targeting Lord Hardinge in Delhi on December 23, 1912. *"As soon as they got down at Delhi station, they saw the news of the award announcement, along with Rash Behari's picture, plastered on the wall. Rash Behari had no difficulty in understanding that the British government had now correctly recognized the revolutionary Rash Behari."* (Dhar, SN. 2011, Pg-83)

At this time, Rash Behari was at Balmukundar's house in Lahore, along with Basanta. Incidentally, Rash Behari realized that the police had come to know about them, so they had to flee. Rash Behari dressed up in Punjabi clothes, and Basanta dressed in a ghagra, cheli, and wig. Rash Behari disguised herself as Laxmibai and brought Basanta and her companion Balmukunda to Lahore station. The train would arrive at five in the morning, but it was still two hours late. The three of them sat in a corner of the station. That night, sitting at Lahore station, Basanta heard from Rash Behari that his photo was with DSP Sunil Ghosh. Sunil Ghosh is looking for him. Moreover, Rash Behari himself has heard that the police are looking for Chuchendranath Dutta. Even then, the police did not understand that Rash Behari and Chuchendranath is the same person. Rash Behari also came to know that the police got the name 'Chuchendranath' from the arrested Dinanath. The police still could not catch Rashbihari's act.

"It was five o'clock, the train was coming, the engine lights were visible, the sky in the east was still not clear. Rash Behari took Basanta in disguise and bought a first-class ticket and boarded the mail train. It was at that station that Balmukunda parted ways with them." (Dhar, SN. 2011, Pg-31) As soon as he got down at Delhi station, Rash Behari came to know that Amir Chand had been arrested by the police. As he went to the station's first-class waiting room, he saw his photo plastered on the wall. The prize of one lakh Rupees was written below. The description of the advertisement was like this ---

DELHI BOMB OUTRAGE

Rs. 1,00,000 Reward

1. Under instructions from the Government of India the above reward will be paid to anyone giving information leading to the arrest and conviction of the person or persons

responsible for throwing a BOMB on the occasion of the State Entry in Delhi on the 23rd December 1912. The whole of this reward will be paid by Government and this notice cancels all previous notifications of reward by Government, Indian Chiefs, Public Bodies or private prisons.

2. Government is also prepared to pay independently, of the above officer, liberal rewards for useful information hearing on the case, although it may not lead to the apprehension of the culprits.
3. All information should be communicated direct to Mr. D. PETRIE, Additional Supreme condent of Police, Delhi, or to any Police or other Official in any part of India.

Delhi, the 20th January, 1914 W.M. HAILEY
Chief Commissioner
(Dhar, SN. 2011, Pg-32)

Feeling that it was not safe for Rash Behari to stay there, he moved to Kolkata with Basanta. Rash Behari returned to his home in Chandannagar, but from there he would sometimes hide in Nabadwip and sometimes in Kashi. It was not possible to stay in any one place continuously. Basanta Kumar reached Chandannagar and learned from Amarendranath Chattopadhyay that his father Motilal Biswas had died. His father's 'Shraddha' was performed on February 24. *"When his father died, his mind suddenly became weak when he remembered his mother. The white robe worn by his widowed mother appeared before his eyes. At this time, Basanta asks Rash Behari to take a day off and come see her mother. At the same time, he will also finish the work of her father's 'Shraddha'."*(Dhar, SN. 2011, Pg-34) Rash Behari does not want to let Basanta go home. He is afraid of being caught, as the police are looking for him. Although Basant believes that the police do not know her, do not know her address, and the warrant is in the name of Bishu Das, finally, at the request of Amarendranath Chattopadhyay, Ras Behari, helpless, allows Basanta to go home for a day. Who knew that this homecoming would be Basanta's last homecoming?

On February 21, 2014, the administration ordered Police Inspector Md. Mobinuddin to search Basanta's burnt-down house and arrest Basant. Mobinuddin searched Basanta's house at 5 am on the 23rd. But he returned without finding Basant. On the 23rd, Police Inspector Md. Mobinuddin, with a force from Muchipara Police Station, conducted searches at Basanta's Kolkata addresses given by Pratap Chandra Biswas (Basant Kumar's uncle). He did not find Basanta there either. (Dhar, SN. 2011, Pg-34) The next day, February 24, Basanta dressed in 'Shraddha's attire and left for home. This was Basanta's last meeting with Rash Behari. From Chandannagar, cross the Bhagirathi to Naihati, from there to Krishnanagar station and then to Poragachha's house. When he reached home, Basanta saw that the 'Shraddha' ceremony had begun. His mother was standing in the courtyard of the house, wearing a 'Than' cloth. He

learned that the police had searched his house early yesterday morning. Hearing this, Basanta did not stay there for a moment and reached Krishnanagar and took shelter in the house of his uncle Pratap Chandra Biswas.

The police are desperately searching for Basant. The news that Basant has arrived at Pratap Chandra's house reaches the police in an instant. Within a short while, the police surrounded the house. After receiving news from revolutionary Amarendranath that the police were pursuing Krishnanagar, Manmathanath rushed to Basanta Biswas to warn him. But Basanta was caught before that, and Manmathanath somehow managed to escape. When Basanta was caught, he was seen by the same police officer Sunil Ghosh he had met in Dehradun. He was accompanied by Kotwali police station officer Pramathanath Sen. As soon as Basanta was caught, the news spread everywhere. Police Inspector Md. Mobinuddin quickly informed the Special Superintendent of Police upon receiving the news. (Dhar, SN. 2011, Pg-85) The police might not have been able to reach Basanta, had her own uncle, retired police officer Pratap Chandra Biswas, given the address of Basanta's residence to Police Inspector Mobinuddin. It is believed that when Basanta went to his house in Krishnanagar, his uncle might have informed the police about Basant.

The cruel tragedy of history is that revolutionaries are caught by relatives. That is, betrayal has shattered the dreams of revolutionaries. If Amritlal Hazra had not been caught that day from the mess in Raja Bazar, if Dinnath had not been caught and become a royal witness to save himself, if Sultan Chand had not testified against Amir Chand for fear of police torture, if Basanta Biswas' uncle Pratap Chandra Biswas had not informed the police about him-- then perhaps Basant, Balmukunda, Amir Chand or the Abodh Behari would not have been caught. The Delhi Conspiracy case would not have been filed. These four patriotic youths might not have been hanged.

The trial against Basanta Kumar Biswas and 10 other revolutionaries began in the court of the Additional Sessions Judge of the Delhi Division. Instead of a trial, a farce in the name of trial has begun. Charges of murder and conspiracy have been brought against them under sections 302 and 120B of the Indian Penal Code. The other revolutionaries accused along with Basanta Kumar Biswas were Abodh Bihari, Amir Chand, Balmukunda, Balraj, Hanumant Sahay, Mannulal, Charan Das, Raghubir Sharma, Khushiram and Ramlal. Their identities are also available from the Covering Sheet of Sessions Trial of the verdict of the case. (Dhar, SN. 2011, Pg-86)

COVERING SHEET OF SESSIONS TRIAL
DELHI DIVISION
TRIAL NO. 6 OF 1914
THE CROWN
Versus

1. Basanta Kumar Biswas, son of Motilal Biswas of Paragacha, Nadia.

2. Abad Behari, son of Gobind Lal, Kaisth, of Delhi.
3. Amir Chand, son of Hukam Chand, Vaish, of Delhi.
4. Balmukunda, son of Bhaimathra Das, Mohyai Brahmin, of Kharyala.
5. Bal Raj, son of Hans Raj, Khatri, of Delhi.
6. Hanwant Sahai, son of Sheo Sahai, Kaisth, of Delhi.
7. Mannu Lal, son of Makhan Lal, Vaish, of Delhi.
8. Charan Das, son of Pandit Basdeo, Brahmin (Clerk, Deputy Commissioner's Office, Gurdaspur).
9. Raghubir Sharma, son of Pandit Hari Kishen, of Jhind State.
10. Khusi Ram, son of Gukul Chand, Sud, of Phagwara, Kapurtbala State, and
11. Ram Lal sahis Chote Lal, son of Hukum Chand, Jain, of Jaipur.

CHARGE

(Sections 302--120B, Indian Penal Code)

Comitted by Mr. V. Connolly, Magistrate of the 1st class in the District of Delhi, on the 12th and 18th days of May 1914.

Trial held at Delhi in the District of Delhi from the 21st May 1914 to 1st September 1914 (Dhar, SN. 2011, Pg-87)

As revolutionary Rash Behari Bose could not be caught, he was considered a 'fugitive accused' and a case were registered against him under Section 512 of the Indian Penal Code. But unfortunately for the revolutionaries, their fellow fighters Dinnath and Sultan Chand were included as witnesses in the case, and the government pardoned them. But the people of India will never forgive these traitors. Cases were filed in British-ruled India between March 27, 1913 and March 31, 1914 against 11 freedom-loving revolutionaries on charges of murder and conspiracy in Delhi, Lahore and other places. These revolutionaries were responsible for the bombing of Lawrence Gardens in Lahore on May 17, 1913, and the death of an Indian constable named Ram Padrath. Not only that, they were also accused of publishing and distributing 'Liberty' leaflets. The allegation of the bombing of Lord Hardinge in Delhi on 23 December 1912, based solely on circumstantial evidence and conjecture, without any documentary evidence or information, was also considered a matter of trial in this case. (Dhar, SN. 2011, Pg-88)

From 12th May to 18th May 1914, Mr. V. Connolly, Magistrate of the First Class, Delhi, took the statements of royal witness Dinnath and others. A few days later, the trial of the case began in the court of Justice Mr. M. Harrison in Delhi from 21st May to 1st September. He delivered the verdict in this historic case on 5th October 1914. In the case, 203 witnesses testified against the accused and 252 bundles of documents were presented in the court as evidence. However, the betrayal of the royal witness Dinnath became the main issue against these revolutionaries. Another royal witness in

the case was Sultan Chand. Unfortunately, he was the nephew of the revolutionary Amir Chand, who was on trial. He chose this path of heinous betrayal by becoming a royal witness in order to save his own life by identifying his relative Amir Chand and others as criminals. Amarnath Chatterjee started supervising this case with Kamakshya, the middle brother of Basanta Kumar Biswas. Barrister S.K. Sen took charge of the case on behalf of the revolutionaries. Later, however, Barrister Chittaranjan Das went to Delhi and gave some advice on the case. A lawyer named Samar Basu was also involved on behalf of Basantakumar Biswas. It was on Samar Bose's advice that Amarendranath sought Chittaranjan Das' help in this case. Finally, on 5 October 1914, Mr. Harrison delivered a verdict in the Delhi court, which sentenced Amir Chand, Abodh Behari and Balmukunda to death for conspiracy to commit murder, and Basanta Kumar, Balraj and Hanumant Sahay to life imprisonment. (Dhar, SN. 2011, Pg-89)

The statements made by royal witness Dinnath in court regarding the bombing of Lawrence Gardens on May 17, 1913, were in many respects weak and inconsistent enough to establish a reasonable argument. In court, Dinnath gave a detailed account of the discussion with Abodh Behari and Basanta Kumar Biswas on the evening of the 16th, but his statement regarding the timing is inaccurate in many respects. Although Dinnath said that the three of them had a discussion at 5 pm that evening, according to information provided by the dispensary owner Amarnath, Basanta Kumar Biswas did not leave the dispensary before 6 pm that evening. Again, the witnesses' statements regarding the exact time of the bomb being planted and the explosion at Lawrence Gardens, Lahore on May 17, 1913, did not seem to be very plausible. Witness Mr. B. Vivan Petman stated that according to his watch, the time of the explosion was 8:55 a.m. However, Captain G. C. Phillips, while riding his bicycle along that road at 8:35 p.m., saw a cigarette box wrapped in cloth lying on the road. The witness for the prosecution, Gymkhana Club's head librarian Pallimal, stated that he did not see anything lying there when he left the library at 8:32 and walked along this road with Ram Padarath. Again, the manager of the Gymkhana Club, Kishorilal, said that he did not see anything there when he passed by this road at around 8:45.

Basantakumar returned to the dispensary that day around 8:30 pm. So if Basanta Kumar Biswas planted this bomb, it was planted quite some time before that time. It is not difficult to understand that there is no possibility of planting this bomb after 8:20, at least not in the light of reality. When Captain Phillips pointed out that the information given by the prosecution witnesses Pallimal and Kishorilal was not correct, the court did not find it acceptable. Again, the statement made by Dinnath that Basanta Kumar Biswas came out of the dispensary on May 17 with the cardboard box he received from Abodh Behari is nothing but a distortion of the truth. Because the owner of this dispensary, Amarnath and Thakurdas, did not accept the truth of this. In Dinnath's words, *"I called Basant Kumar out of the dispensary by standing at the*

door. But Amarnath said, Dinanath came into the office and took Basanta Kumar out with him." (Dhar, SN. 2011, Pg-111) Again, Amarnath and Thakurdas mentioned that Basant Kumar returned the bicycle to Dinnath on 'Sunday' which Dinnath mentioned as 'Monday'.

Despite the many untrue and inconsistent statements, lack of logic and information, and the lack of evidence from royal witness Dinnath and other witnesses during the trial process, Basanta Kumar Biswas came to Dehradun from Bengal with the help of revolutionary Rash Behari Bose and became involved in the activities of the armed revolutionary party--The Delhi court judge had no doubt about this. He also believed that Basanta had brought two bombs with him from Bengal. In the judge's words – *"I find that it is fully proved that he (Basant Kumar Biswas) came up from Bengal with Rash Behari Bose, the head of this conspiracy and that he lived with him for 5 or 6 months in Dehradun under the assumed name of Hari Das. There is no reason to believe that at this stage of his life he was initiated by Rash Behari Bose into any of the secrets of the anarchical movement. It is proved that he was brought by Rash Behari Bose to Lahore in October 1912 and... that the story of Dinnath as to the arrangements made for the throwing of the bomb, which killed Ram Padarath is corroborated in material particulars, namely, the lending of the bicycle and visits to the dispensary, and that the story of Dinnath as to Basanta Kumar Biswas having brought back two bombs with him from Bengal".* (Dhar, SN. 2011, Pg-112)

So the judge Mr. M. Harrison said in his final decision,--*"I find it therefore fully proved that Basanta Kumar Biswas was not only a member of this conspiracy but that he was the chosen instrument selected by more cautious spirits to actually throw the bomb and, to run the risk of discovery and arrest. All through his position was clearly that of a somewhat subordinate member, in as much as he was not even told where Balmukanda lived, his guilt is no less than that of the more contemptible head of the organization, who made all the arrangements and then used him as their tool. Agreeing with all the assessors I find Basanta Kumar guilty".* (Dhar, SN. 2011, Pg-112) But unfortunately, in reaching this conclusion of the trial, the judge ignored the fact that the allegations could not be proven. A lot of information and documents were presented in court, but the truth was never established. The government's pre-determined decision to punish the minor Basanta Kumar Biswas was made public as a verdict.

The revolutionary Abodh Behari was the main person maintaining the Delhi-Lahore connection of the party after Rash Behari. He came to study B.T. at the Central Training College in Lahore. But in October 1912, Abodh Behari was one of the four revolutionaries who met together under the leadership of revolutionary Rash Behari at the Agarwal Ashram in Lahore to discuss and decide on the future course of action of the party. According to Dinnath's testimony, the writing of the first 'Liberty' pamphlet

and the bombing of Lawrence Gardens in Lahore in collaboration with Basanta Kumar Biswas were all led by Abodh Behari. The judge does not believe that Abodh Behari, an educated and intelligent 25-year-old young man, was ever pressured or used by anyone. Rather, the sequence of events suggests that from the beginning he was a very active member of the committee and also a dangerous person. He did not plant the bomb himself but he gave all the instructions, starting from appointing Basantakumar Biswas to work in the dispensary and carrying out the operation. In the words of the judge,-- *"If any man earned the full penalty, which the law prescribes, it is he (Abad Behari) and under section 302 read with 120B, I sentence him to death subject to the confirmation of the Chief Court".* (Dhar, SN. 2011, Pg-113)

A 40-year-old revolutionary Amir Chand, an important figure in Delhi's education world, was an ideal local figure for the youth. He inspired the country's youth through newspapers, magazines, books, etc. of armed revolution in different parts of the world, and his house became a den of revolutionaries - from where bombs were later recovered. On the basis of the untrue statement and unproven theory of royal witness Dinnath, Amir Chand was convicted as a supreme criminal. How easily could the Additional Sessions Judge of Delhi say,-- *"There is only one possible sentence for him also, and finding him guilty under section 302 and 120B, I sentence him to death subject to the confirmation of the Chief Court".* (Dhar, SN. 2011, Pg-114)

Another important member of this party was the revolutionary Balmukunda. Balmukunda, a committee member of the party from the very beginning, took the bombs collected from Bengal from Basanta Kumar Biswas and kept them with him, and with his own knowledge, actively participated in every incident in Lahore. The judge did not hesitate to sentence him to death in this process. In the words of the judge– *"I can find no possible extenuation for his conduct either, and finding him guilty under sections 302 and 120B, I sentence him to death subject to the confirmation of the chief court".* (Dhar, SN. 2011, Pg-114)

In the case of revolutionary Balraj, however, the judge did not make such a harsh decision as in the case of his friend Balmukunda. Since Balraj himself was not directly involved in any work with the bomb, both were found equally guilty, but the sentences differed due to subtle differences in the trial. He was sentenced to life imprisonment. Judge Mr. M. Harrison said-- *"They are both equally guilty as members of the conspiracy but it appears to me that a distinction may fairly be drawn in the matter of punishment. Perhaps the distinction is too fine but, although Balraj was undoubtedly a full member from the beginning, and a member of the managing committee, I think, erring perhaps on the side of mercy, that a sentence of transportation for life is sufficient in his case".* (Dhar, SN. 2011, Pg-115) Royal witness Dinnath and Sultan Chand were not punished. According to the judge, Dinnath honestly presented accurate information, which made it possible to punish the accused. Although there were some

doubts in the case of royal witness Sultan Chand, considering his young age and the fact that he had already served enough punishment, the judge also released him.

Ultimately, 6 of the accused revolutionaries were convicted of conspiracy and murder. Although all of them were equally guilty in the eyes of the law, the judge classified Basanta Kumar Biswas, Abodh Behari, Amir Chand and Balmukunda as belonging to the first category, and only Balraj and Hanumant Sahay belonged to the second category. The remaining five were released unconditionally. Again, despite Basanta Kumar being a class I offender, his sentence was life imprisonment instead of death. Mr. M. Harrison gave the reason, *"Although Basant Kumar Biswas was handled a bomb on more than one occasion and Although I am satisfied that he actually placed the bomb, which caused the date of Ram Padarath, and meant to caused the death of many more, I am inclined to treat him leniently. He is very young, being only 23 years of age and less developed meantly and physically than might be expected at that age".* (Dhar, SN. 2011, Pg-116)

This comment of the judge clearly shows the injustice, lies and hypocrisy of the English rulers. The attempt to show mercy to him considering his age was only 23(?) years- undermines the dignity of the English rulers. In fact, Basanta Kumar Biswas was born on February 6, 1895, and the day the bomb was thrown at Lord Hardinge in Delhi was December 23, 1912, and the bomb explosion at Lawrence Gardens in Lahore took place on May 17, 1913. At that time, Basanta Kumar Biswas was only 17 or 18 years old. This completely minor teenager, despising his own life, jumped into the country's liberation struggle.

No Indian had the unimaginable belief or expectation that the imperialist English would honor his sacrifice. But using lies to try and convict Basanta Kumar Biswas, a minor who was a teenager, by increasing his age is nothing short of cowardice. It was a disgusting farce in the name of justice. It was expected that he would be tried according to the law, considering his minor status. Again, the British rulers' false account of his age and showing him mercy is nothing but hypocrisy. Behind this trial, there is also a despicable conspiracy to belittle or disrespect the boundless courage, sacrifice and oath of self-sacrifice for the independence of the country. Therefore, the judge can say without hesitation, *"He comes of a very humble walk in life, having been a domestic servant of that dominating personality Rash Behari Bose, and he was neither social nor by education the equal of his fellow conspirators."* (Dhar, SN. 2011, Pg-117) The judge's tasteless and ugly comment, in his desire to tarnish the short and relentless life of the brave revolutionary Basanta Kumar Biswas– *"He was never admitted as for as I can judge, to the full dignity of membership of the committee and was treated more as a useful tool, than as a real colleague. He knew perfectly well what he was doing, but at the same time I think that he deserves more consideration than those, who trained and thought and used him."* (Dhar, SN. 2011, Pg-118)

This immoral comment by the judge is very unfortunate. A young minor like Basanta Kumar Biswas voluntarily joined the struggle against the British, leaving behind his own birthplace, parents, relatives, friends, and school education. Revolutionaries like Amarnath Chatterjee or Rash Behari Bose made no mistake in recognizing pure gold like spring. So Rash Behari brought Basanta Kumar Biswas from Bengal and nominated him as a member of his party's inner circle and entrusted him with many important responsibilities of the party. Rash Behari, with his love and affection, developed Basanta into a loyal fighter. This shameless comment by a shameless English judge should not tarnish the dignity of such a selfless warrior who sacrificed his life for the country. That boy lives on as a bright star in the hearts of the people of India, especially Bengal. History has immortalized him. The separate verdict passed by the Additional Sessions Judge of Delhi, Mr. M. Harrison, on 5th October 1914 against the accused Basanta Kumar Biswas and 10 others, remains a shameful example of a mockery of justice. The verdict of the judge was as follows:

SESSIONS JUDGE'S FINDING AND SENTENCE
IN THE COURT OF THE ADDITIONAL SESSIONS JUDGE
DELHI PROVINCE
The Crown
Versus
Basant Kumar Biswas and ten others, accused
(Charge under section 302--120B, Indian Penal Code)

The Court finds agreeing with all the assessors that Amir Chand is guilty of the offence specified in the charg, namely, that he has committed the offence of conspiracy to murder, and has thereby committed an offence punishable under section 120-B and 302 of Indian Penal Code, and the Court directs that the said Amir Chand be punished with death, subject to the confirmation of the Chief Court.

M. HARRISON
Additional Sessions Judge
Delhi Province
The 5th October 1914.

SESSIONS JUDGE'S FINDING AND SENTENCE
IN THE COURT OF THE ADDITIONAL SESSIONS JUDGE
DELHI PROVINCE
The Crown
Versus
Basant Kumar Biswas and ten others, accused
(Charge under section 302--120B, Indian Penal Code)

The Court finds agreeing with all the assessors that Abad Bihari is guilty of the offence specified in the charg, namely, that he has committed the offence of conspiracy to murder, and has thereby committed an offence punishable under section 120-B and 302

of Indian Penal Code, and the Court directs that the said Abad Bihari be punished with death, subject to the confirmation of the Chief Court.

M. HARRISON
Additional Sessions Judge
Delhi Province
The 5th October 1914. (Dhar, SN. 2011, Pg-119)

Despite the verdict of Additional Sessions Judge Mr. M. Harrison of the Delhi Court in the Delhi-Lahore Conspiracy case, which sentenced three accused to death and three others to life imprisonment, the vengeful British rulers were not at all satisfied with the verdict. They were particularly upset that the punishment for Basanta Kumar Biswas was not as severe as the death penalty. Against this verdict of the Delhi court, the British government decided to appeal the Delhi-Lahore Conspiracy case to the Punjab High Court in Lahore. Basanta Kumar, who was sentenced to life in prison, also appealed to the same court for a review of the verdict. The appeals from both sides were heard by a bench of the Punjab Chief Court, comprising the second judge, Sir Donald Johnstone, and Mr. Rattigan. After the hearing, the judges announced the verdict on February 10, 1915, and the death sentences of Amir Chand, Abodh Behari, and Balmukunda remained unchanged. Considering all aspects of the case, in their separate verdicts on 11 February 1915, they modified and made more severe the sentence awarded by the Delhi court, and sentenced Basanta Kumar Biswas to death. There was no attempt to reach a retrial with evidence and facts in this case. There were some ridiculous legal steps in the name of justice. Where the decision is predetermined - the unprincipled abuse of government power becomes the main stepping stone to reach the goal. This death sentence on Basanta Kumar Biswas was merely a manifestation of the arrogance and shameless arrogance of the English ruling beast. (Dhar, SN. 2011, Pg-125)

Basanta Kumar Biswas, with the help of the law, submitted a petition to the Chief Commissioner of Delhi, Mr. W.M. Hale, seeking justice against his death sentence after thoroughly analyzing the entire trial process in the Delhi-Lahore Conspiracy Case. There, he also filed a mercy petition seeking a stay of the death sentence of the Punjab Chief Court until the final decision of the Privy Council. But the British rulers became very active in the game of killing the revolutionaries and soon the date for their execution was fixed. March 5, 1915, was set for the hanging of Amir Chand and Abodh Behari. The execution of the death sentences of Balmukunda and Basanta Kumar Biswas was scheduled for March 6 and March 8, respectively. However, the executions could not take place on the scheduled dates as the issues had not been finally decided by the Privy Council in England. On 28 April 1915, the bad news reached the Secretary of State for India from England that the Privy Council had rejected all their humanitarian appeals. There was no longer any chance of considering their pleas for pardon or clemency. It was newly announced that the execution of Amir

Chand, Abodh Behari and Balmukund on May 8, 1915, would be effective in Delhi Jail. And on May 1, a telegram message was received by the Ambala District Jail Superintendent, stating that the date for the execution of Basanta Kumar Biswas in Ambala District Jail was fixed as May 10, 1915. (Dhar, SN. 2011, Pg-134) Thus, in the midst of legal complications, the last hope of getting justice from the British Raj vanished.

The trial turned into a farce. The behavior of the English rulers revealed a clear picture of inhumanity and immorality, and the ugly primitive form of vindictiveness was revealed. With that, their desired revenge was fulfilled. Here, the word of justice only cries silently. The scheduled date was changed and the revolutionary Amir Chand, Abodh Behari and Balmukund were hanged on May 10, 1915 in the Delhi District Jail. The next day, on May 11, the life of Basanta Kumar Biswas, a symbol of youth, was extinguished unnoticed on the gallows in Ambala District Jail, Punjab. (Dhar, SN. 2011, Pg-136) The priceless sacrifice of a fearless patriot like Basanta Kumar Biswas is a naked expression of humiliation and helplessness of humanity. He remained among us with the title of immortal martyr.

Basantakumar's brother Kamakshyacharan came to meet his grandfather, he also met the jail authorities. He appealed to the family to hand over Basant's body after death. But the jail authorities rejected the request outright. Instead, they forced Kamakshyacharan to leave Lahore within 24 hours. Facing death before his final farewell, Basantakumar remained steadfast, unwavering, and emotionless. Brother Kamakshacharan seemed to have no trace of remorse. Alexander McCraby, the sheriff of the city, was present at Basant's hanging that day. McCraby expressed his amazement at the indomitable courage that Basanta showed in accepting death with such simplicity and restraint. (Dhar, SN. 2011, Pg-137)

The foreign British rulers had gratified themselves by severely punishing the young Basanta Kumar Biswas. They must have also wanted to silence the armed revolutionary movement. There does not seem to be anything unusual in the inhumane behavior of the British imperialist powers. But have his countrymen, especially his own Bengali nation, remembered him with the respect he deserves? Faced with such a question, we too are confused and disoriented. Hundreds of revolutionary characters, including martyr Basanta Kumar Biswas, are completely absent from the lives of Bengalis today. How many Bengalis know the name of revolutionary martyr Basanta Kumar Biswas? This is the name of oblivion. At that time, the names that used to float day and night in the eyes of the foreign British rulers, with a mixture of awe, fear and wonder, were Rash Behari, Amirchand, Abodhbehari, Balmukunda and of course Basanta Kumar Biswas.

Their revolutionary role opened a new chapter in the history of India's freedom movement. Their sacrifices were not in vain. The countrymen believe that they brought

back to us the pride of our humanity. Their role was as brilliant as it was inspiring. Despite their steadfastness in ideals and sacrifice, their temporary failure was inevitable due to various reasons. But their overall sacrifice can never fail. The life of revolutionary Basanta Kumar Biswas was very short yet colorful. Overcoming the confusion of shyness, he was a tireless soldier on the journey of his short life, which lasted only 20 springs. On the way, his firmness of promise, single-minded attitude, hardworking mentality and unwavering devotion drove him in the background. Although he was called a 'terrorist' in the eyes of the British, in the hearts of the countrymen he is a revolutionary, a brave warrior, an immortal martyr. He will surely one day break through the veil of oblivion and be established in glory in the hearts of the countrymen. His bright presence in the pages of history will inspire future generations.

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Chapter 4: Bina Das (1911-1986)

1 Introduction

The contribution of fearless Bengali women to the history of India's freedom struggle cannot be denied. Even if history wants to forget them, even if it cannot leave a mark on their pages, they will remain in the hearts of people. Perhaps the contributions of these women were insignificant compared to male revolutionaries; perhaps they were not as adventurous as men. But the activities of women, their revolutionary work, cannot be belittled or dismissed in this way. Women have been marginalized in history because of their denigration in a patriarchal society. Therefore, women's contributions cannot be suppressed forever. Like a smoldering fire, it burns brightly at some point. For example, Bina Das' gun was lit at the convocation ceremony of Calcutta University. When the British regime's oppression reached its peak in the second phase of the civil disobedience movement, the revolutionaries did not accept the indescribable torture inflicted on freedom fighters in Hijli and Chittagong by the British police. Bina Das' gun roared in protest.

Who is this Bina Das? Bina Das was the daughter of Benimadhav Das, Subhas Chandra Bose's teacher. Subhas Chandra Bose has recorded the contribution of Benimadhav Das in his life. Bina Das, a fearless freedom fighter, was born on August 24, 1911, in Krishnanagar, Nadia district of undivided Bengal. Although their original home was in Chittagong, her father was Benimadhav Das, a Brahmo Samaj scholar and patriot, and her mother was Sarala Das. Her sister was the revolutionary Kalyani Das.(https://sobbanglay) Bina used to sit with her sister near her father and listen to the stories of great social revolutionaries. *("Often father would sit with us and in his deep voice read plays like Bhishma, Shahajahan and others by D.L.Roy. That was my first introduction to the heroic and the tragic in drama.")* (Das, B. 2010, Pg-5) His father and great-uncle Binayendranath Sen had a profound influence on his life. When Bina's father was the headmaster of Ravenshaw Collegiate School in Cuttack, Subhas

Chandra Bose was a student of that school. Benimadhav Das was transferred to Krishnanagar in Nadia on charges of spreading sedition in the school. (https://sobbanglay) Bina Das' mother, Sarala Devi, was a pioneer in social service. She ran an organization called 'Punyashram' for helpless and destitute women. Benimadhav Das and Sarala Devi sowed the seeds of free thinking in their children's minds from an early age.

It was in the family atmosphere that revolutionary ideas were developed in Bina Das' mind. In Bina Das's own words, *"The greatest thing we received from our father was the richness of unfettered freedom mixed with a deep abundance of affection and concern. I would compare myself with girls of my age at that time and understand how different our situation was."* (Das, B. 2015, Pg-5) This kind of lifestyle of Bina Das also caught the eye of her relatives. Relatives would rather complain to his father about Bina Das that the Bina was being spoiled. It should not be given so much. *("Seeing that I was so self-willed and headstrong, close friends and relatives would warn my father that he was being too indulgent and was spoiling me.")* (Das, B. 2010, Pg-6) Although Benimadhav Das knew what his daughters were like. He was aware of the restlessness of his younger daughter Bina. Bina was not doing anything wrong, so he had nothing to worry about. Later in life, it was seen that growing up in a family environment paved the way for Bina's future. Bina gained the strength to maintain her morale even in difficult struggles along the way from her family. Perhaps this is why when Bina Das entered college, one of her classmates expressed surprise, *"Just by looking at your faces, it seems that you are very loved by your parents at home. You are ready to give up everything because you have received so much in life-- But I, sister, have not received anything."* (Das, B. 2015, Pg-6) The significance of these words was felt by Bina again and again later. She remembered the words of that classmate, in the solitary cell of the prison, on the lonely, hard streets outside.

The first wave of Swadeshiism hit Bina's house in 1921. Her great-grandfather quit his studies and went to jail for Satyagraha. The spinning wheel entered their house, and Veena first wore a sari, a red khadar saree, thicker than the rags her father had bought her. At this time, there was a discussion about the Satyagraha movement in their house, and there was also a discussion about Subhash Chandra. Subhash Chandra had left the ICS and dedicated him to the country. Hearing this, a great change of heart took place in Bina's heart. She also promised to sacrifice herself for the country. We have repeatedly found evidence that Bina Das's thoughts were not unfounded. When she was a school girl, special arrangements were made to ensure that her wife of Baralat would visit her at school once. Her teacher was asked to rehearse the Bina's flower-laying ceremony at her feet to welcome her. Bina Das left in deep humiliation. Like her, two other classmates decided to sacrifice their lives for freedom. ("I was revolted by the idea and walked out of the rehearsal. *("The plan was so insulting. I sat quietly in a*

corner of the classroom with tears in my eyes. Two other girls also walked out and joined me") (Das, B. 2010, Pg-8)

Despite knowing the penalty of imprisonment for reading banned books, Bina Das secretly absorbed such books. While taking her matriculation exams, Bina secretly read Sarat Chandra's book 'Pather Daiapi' as soon as she got her hands on it. The story of this book was so good that Bina memorized the entire book after reading it over and over again. Not only that, she would occasionally discuss and argue about it with her classmates at school. The question in the English first paper of the matriculation examination was to write an essay on a favorite novel. Despite knowing that the book 'Pather Dabi' was banned, Bina wrote an essay on it. Her school's headmistress (Hirandi) was shocked by how dangerous the matter was, because writing an essay on a banned book was tantamount to treason. Therefore, Bina's feat made her teacher fear that Bina's first paper might be cancelled. ("*I wrote a long dissertation on Pather Dabi in my faltering English. Our head mistress, Hirandi, was appalled, and in consternation exclaimed, 'What have you done, Bina! The book is proscribed'.")* (Das, B. 2010, Pg-8)

Although the paper was not cancelled, Bina's first paper marks were significantly reduced. Despite this, Bina Das could not be suppressed. Later, she went to college and studied with books from the vast library. When some students brought books like 'Nirbasiter atmakatha', 'Karakahini', 'Banglay Biplabbad' from outside libraries, Bina would devour them with gusto. After reading these books, Bina would regret why she was deprived of such a life opportunity.

Earlier, in 1928, the whole country had become agitated against the Simon Commission. Bina Das was a student of Bethune College at that time. Naturally, she could not distance herself from the opposition to the British. So Bina Das joined the Simon Commission Boycott Movement. She protested by picketing the college. Hartal was observed in every class, in Bina Das' words – *"The hartal went very well; this is the first time this has happened in a government school-college. The principal did not say anything to the day-scholar girls, but told the boarding girls, 'You have to apologize, or leave the boarding school'."*(Das, B. 2015, Pg-8) Some did leave the boarding school. Bina Das and her classmates could not understand what they would do if the college was closed for a few days.

At that time, Bina's father Benimadhav sent Subhash Chandra to the college for discussed with Bina. Bina might have left the college, but that did not happen, instead the principal had to back down. Bina and her companions did not apologize, and the college did not open either. But the principal himself resigned from service and left. Neither Bina nor her classmates were prepared for what the principal did before leaving. The principal called them to the field and told them that she was sorry for her actions. *("The principal resigned from service and went away. Before leaving she bid*

us farewell with tears in her eyes. She sat beside us on the grass and said, 'No, I don't want a chair. I am no longer your principal.") (Das, B. 2010, Pg-9) Bina was not familiar with the Principal's behavior like this. She could never consider this stubborn, harsh English woman as her own. Yet, their hearts were also filled with sorrow when the Principal left.

This incident was important not only in the history of the revolutionary movement of Bengal, but also in the history of the women's movement of Bengal. It was unthinkable at that time that women could also carry out such a movement and win the movement. There was a sensation in the student community on learning about the success of Bina Das in such a movement. A huge meeting was called at Albert Hall in Kolkata to congratulate the students of Bethune College and the students of Presidency College. A similar movement was also held by the students of Presidency College. Saraladevi Choudhurani was happy with this kind of protest activity of the girls of Bethune College. She said in her speech, *"Today my place is not here—it is next to those students. My great pride is that I am also a student of that college."* (Das, B. 2015, Pg-8)

It was during this period that the student movement in Bengal first took root. At that time, students of Bengal started organizing themselves under the auspices of the 'Nikhil Banga Chhatra Sangatan'. The students' association was formed through the efforts of Bina Das's sister Kalyani Das and her friends. Girls got the opportunity to join various activities through this association. Bina Das worked as a volunteer at the Congress session held in Calcutta in 1928. After the Congress session, Bina Das had to go through some embarrassment to dispel the doubts of Suhasini, one of Bina's classmates. According to Suhasini, if you go on like this, you will not be able to reach the desired goal, for that you need to do something real. This must have made Bina think. And that is why Bina had to find a new way. During college holidays or off-periods, she would secretly discuss it with her friends. If necessary, Bina would have to escape from college and go out for real work. *(Henceforth we started spending time in secret discussions after college hours, during free periods and also by missing classes. Soon I started absenting myself from college, Thus, I forget everything else in the intoxication of real work")* (Das, B. 2010, Pg-11) But Bina soon had to change her path, as if she were a Marking Swadeshi in the crowd, she would face difficulties in her secret work. So going out decreased, she had to stop going to processions and hartals and move forward with larger work. Maybe that is why Bina Bethune left the college and joined the Diocesan College.

Although a lot of money, weapons and manpower were needed to revolt against the British. But collecting these is not a matter of words. Although it is very difficult to collect weapons, the other two materials can certainly be collected. But Bina understood that collecting these two is also quite difficult. Therefore, Bina is not one to

give up. So she continued her efforts to raise money and manpower. She tried to attract girls to the college. Not only was she successful in all areas, but she also had to suffer the shame of failure. Many of her companions, despite giving her hope, eventually gave up. One such person was Shanti Dasgupta, whose personality was of great respect to Bina. Seeing Shanti, who was very outspoken, serious, and highly intelligent, Bina would often lament—*"Why can't I be like her?"* Another such person was Shanti's sister Nina. Although Nina was younger than Bina, she managed to gain a lot of respect for her bright personality and adventurous spirit. Unfortunately, Nina contracted tuberculosis while in prison and left everyone at the age of just 21. Bina tried to recruit the Muslim girl Airini Khan as an unknown new girl. Instead, Airini challenged her with revolutionary actions. *"Can you create well out of evil? Do you think war for freedom is evil? Is it wrong to fight for the end of this evil empire? But you are not fighting them openly. You are murdering them in secret."* (Das, B. 2010, Pg-20) Although she showed courage in many areas in college, Irene did not want to get involved in revolutionary activities.

Bina also faced problems in raising money. She tried to collect money by publishing articles in newspapers, but it was not fruitful. As an alternative, she tried to raise money by selling lottery tickets, but the amount was so small that it was not worth the effort or time. As an alternative, Bina tried to raise money by giving tuition. Needless to say, Bina's initiative also failed. Because—*"The experience of the sweet 'master' address of the master, and the eagerness of the overly calculating mature housewives-students to complete the work in full, keeping the clock in front of them, and expressing annoyance if a minute passed here and there, was no less bitter for me."* (Das, B. 2015, Pg-17) However, some of the new girls in the party would give some money. Those who came from rich families would arrange money as much as they could if necessary.

Although Bina collected money or did other work for the party, she did not have that kind of idea about the party. The party's activities were conducted in great secrecy. Bina felt, *"Everything was shrouded in a deep mystery of secrecy; no questions were asked, unrealistic questions were absolutely forbidden. Suhasini never revealed the names of those she took to meet and discuss with....This is not a question of trust or distrust, it is a lesson in discipline—strict restraint. It is wrong of us to go out beyond what is necessary."* (Das, B. 2015, Pg-18) The group's activities were so secretive that Bina could not have imagined that their group was involved in the bomb attack on Police Commissioner Charles Taggart in Dalhousie.

It was only from Suhasini that Bina learned that the group she worked for was involved in the bombing of Dalhousie Square. Not only that, many of the party members have also been arrested. Realizing the danger, many have withdrawn, due to which the revolutionary activities have come to a standstill. This incident was not at all

desirable for Bina. Moreover, if many of the party members are arrested, it will be difficult to carry out the work. Bina has to think of a different way. At least something has to be done. The unjust oppression of the British government cannot be tolerated. At such a time, She gets an unexpected opportunity. Stanley Jackson, the Governor of Bengal, will come to Calcutta University for the convocation. If this opportunity is taken advantage of, it will be possible to strike at the pride of British power.

As thought, so it is. In 1932, Bina Das made up her mind to do the most daring thing of her life. She decided to shoot and kill the British Governor of Bengal, Stanley Jackson. Although his task was not an easy one, the man he took upon himself to kill was Stanley Jackson, a former England cricket captain who played in 20 Test matches and captained 5. Later, he was elected as a member of the British Parliament from 1915 to 1926 for the Conservative Party. Bina explained the reason behind the decision to kill Jackson in her statement as follows—*"I have no sort of personal feelings against Sir Stanley Jackson, the man and Lady Jackson, the woman. But the governor of Bengal represents the system of repression which has kept enslaved 300 millions of my countrymen and countrywomen."*(https://www.amritobazar)

In order to implement this decision, Bina Das sought the help of Kalyani's friend Kamala Dasgupta, who was associated with the 'Yugantar' party. Although Bina was not a member of the 'Yugantar' party, Kamala Dasgupta, impressed by her determination and strong commitment, promised to help her. Bina's beloved Kamala'di obtained a stolen revolver worth 280 rupee from her fellow soldier Sudhir Dutta. Kamala'di hid the revolver inside her saree and brought it to the 'Rammohan Roy' library in North Kolkata. But due to the location, Bina did not get the opportunity to practice target again.(https://fulkibaz.com/biography/bina-das/) In fact, Bina, holding this five-barreled revolver in her hand, had no idea of the power of this small deadly weapon. This weapon could not only extinguish the life of another person, but also bring about the final end of her own life. Bina herself had doubts about the success of this adventure. Not only had she not been trained to use a revolver, but she also had no experience with firearms. Bina lamented that there was only one thing that she was unsure of what to do with it—*"It would have been much better if we had practiced it once."* (Das, B. 2015, Pg-21)

The events that followed were thrilling. On February 6, 1932, the convocation ceremony was held at Calcutta University. One of the targets of the chief guest Bina Das at this event was the Governor of Bengal, Stanley Jackson. During the convocation ceremony, as the Governor was starting his speech, a girl in her twenties or twenty-ones, wearing a gown, stood up and walked towards the stage. She opened fire at Jackson. Stanley Jackson lay down on the ground in self-defense. Bina narrowly missed the target. The governor and his associates immediately ran to safety. At that time, Colonel Hasan Suhrawardy, the father of Hossain Suhrawardy, was the Vice-

Chancellor of the university. He quickly snatched the revolver from Bina Das's hand. By then, 5 bullets had been discharged from Bina's revolver.(https://bangla.latestly)

On February 6, Bina was brought straight to Lalbazar from the Convocation Hall. She did not expect such a reception in jail. Her body was so exhausted that she could only survive if she could somehow stretch her body. There were a few blankets piled up on one side of the room where Bina was kept. It was unclear how old the dirty, smelly blankets were or how many people had been wearing them. But now, in the circumstances, it seemed like heaven to Bina. Police sergeants took turns guarding Bina throughout the night to prevent her from escaping. Some of the sergeants even expressed their sympathy in advance, sensing the gravity of Bina's crime. *"Attempt to kill the governor? Your life is over, no mistake. It is over. Poor thing. A mere child."* (Das, B. 2015, Pg-23) After 5-6 days, Bina was taken from Lalbazar to the Presidency Jail.

In fact, the evidence of how much influence Bina had on the youth by shooting at the governor can be understood only by coming to the Presidency Jail. As soon as she entered the female ward, the prisoners there gathered in awe to see Bina. Some of Bina's colleagues were among the prisoners. After shooting the governor, Bina fearlessly testified in court, *"I shot the governor. My intention was to die, and if I had to die, I wanted a noble death. Isn't it better to protest with all your might and sacrifice your life than to weep in the midst of this injustice, oppression, and foreign exploitation in this India?"* (https://www.amritobazar) At that time, in the court, Sister Dorothy, the teacher of Bina, cried and said to Bina, "*'Bina, I love you so much. How could you do this?" Revolutionary Bina immediately replied, 'Sister, I love you no less. But, I love my country more."* (https://www.amritobazar)

On February 15, the court sentenced Bina to 9 years in prison in a one-sided trial. During her imprisonment, she was taken to different prisons and places from time to time. After being transferred to different jails in Bangladesh, Bina was released along with other political prisoners through Gandhi's efforts. After spending seven years in prison, she was released in 1939. Bina did not stop after her release from prison. At that time, many revolutionaries, especially the youth, abandoned the path of secret armed struggle and chose the path of peaceful movement. At that time, like many others, Bina also joined the Congress and started working in the trade union. She was also the secretary of the South Kolkata District Congress Committee. She went to the rice mill slums of Tollygunge and mingled with the poor workers living in the slums day after day and stood by them in their extreme misery. Besides this, Bina Das's literary talent and patriotic thoughts were also found in the magazine 'Mandira' edited by Kamala Dasgupta at that time.

After being released from jail, Bina joined the Congress. From 1941 to 1951, she was the Secretary of the South Calcutta Congress. During this time, she became

involved in the labor movement. She stood by the poor workers living in the slums with great compassion. When the 'Quit India' movement started in 1942, Bina Das called a meeting at Hazra Park on behalf of the South Calcutta Congress. The meeting was declared illegal. There, Bina protested strongly when a sergeant began beating a colleague with a baton. The police reportedly arrested Bina again. She had to go to jail again. This time, she was detained in the Presidency Jail as a political prisoner for three years.(https://storymirror.com/)

She was released in 1945. After independence, she was elected to the Rajya Sabha as a Congress candidate. She was a member of the West Bengal Legislative Assembly from 1946 to 1951. In between, she married freedom fighter Jatish Bhowmik in 1947. In 1960, the Indian government awarded Bina Das the 'Padmashri'. In 1971, she appeared at the Jessore border to show solidarity with the Bangladesh Liberation War. Like many others, she spontaneously helped the Liberation Army. In 1975, she took to the streets against the nationwide emergency. She protested the heinous genocide committed by state terror in 'Marich Jhampi'. However, World War II and its aftermath gradually alienated Bina Das from politics. After her husband's death, she further withdrew from politics and went into the shadows.

She gradually distanced herself from everything. In this way, she went to Haridwar unnoticed for a time. Due to the lack of information about how she was there or what she did, it is not possible to say anything accurately. On December 26, 1986, the body of an unidentified elderly woman was recovered from the Ganga Ghat in Haridwar. The news was also published in the newspapers. Later, the identity of the unknown woman was revealed, and that woman was Bina Das.(https://storymirror.com/) The departure of the Fire Maiden, the terror of the English, was unknown and secret. How many people remember this Fire Maiden from the Age of Fire? We could not instill the deep patriotism of the revolutionaries who emerged from the flames of the anti-British independence struggle as a source of inspiration in our hearts, minds, and thoughts. Therefore, the motherland's shame has not been removed even after the chains of subjugation were broken...! The Calcutta University authorities had refused to grant Bina Das a bachelor's degree at that time for her revolutionary activities. However, the university authorities had to atone for their actions towards this fearless freedom fighter, albeit belatedly. Therefore, after a long 81 years, in 2012, Calcutta University awarded Bina Das a posthumous graduation certificate as a tribute to her on her birth centenary. (Das, B. 2015, Pg-31)

Bina Das is the name of a struggler, who never shied away from dedicating herself to the work of the country even after spending seven years in jail. During her seven years in prison, she had to change prisons many times. When her relatives lamented that this prison life had wasted her precious time, Bina herself wondered, is that really true? The time when Bina wasted the best years of a person in prison, the time when a

person's life is full, filled to the brim, when a person can plunder with both hands, and pour out with both hands - that very time Bina spent in a deception filled with great emptiness. Again, Bina felt that if she had not gone to jail, her life could have been different. In that case, she could have obtained a job after completing her M.A. Or, it was not impossible to go abroad to study on a scholarship and after completing her studies, spend the rest of her life on a straight path with a well-paying job.

But this straightforward path did not seem acceptable to Bina. Because it would not have brought fulfillment in life anyway. So when she was asked—*"What is the benefit of your suffering so much?"* (Das, B. 2015, Pg-31) No revolutionary comes forward for the countries because thinking about such gains and losses. Bina is no exception, she felt like *"Having held the first prize given by life, greeting everyone with applause—would life's secret dissatisfaction be erased, would a deep longing be satisfied? Wouldn't a hidden thorn of pain be wounding itself inside? Isn't this a hundred times better than that? To make a little space for yourself forever beside those who are fighting for this country, for the people."* (Das, B. 2015, Pg-36) So after being released from prison, her own personality has changed a lot. Not only did Bina Das emerge stronger after being burned by the fire of grief and rubbed against the stones of prison, but the intense conflict of clear identity also brought about many transformations in her life. Again, the lives of those who entered prison as revolutionaries were no less stormy. The girls who had entered the prison with faces shining with good health and bright with intelligence emerged one by one, some lying on stretchers, dying, others staggering, holding the hands of their captors. Some of them left the world and took their last breaths; others remained alive, dragging the burden of crippled bodies. All their hopes, dreams, and desires for a prosperous life remained in prison. (Das, B. 2015, Pg-36)

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Chapter 5: Unenlightened Revolutionaries

Introduction

When discussing the unsung revolutionaries of Nadia district, the names of many individuals naturally come to mind, whose stories many do not believe should be given a place in history. History will never forgive us if we forget those who gave us freedom and the taste of liberation. Perhaps the deeds of all these unsung revolutionaries have not left their mark on people's minds in the same way. Their small efforts have been suppressed by the pressure of the larger revolutionary activities of the revolutionaries associated with the national movement. Even if suppressed, they cannot be erased from history forever. Like a fire that has been extinguished, it continues to burn brightly.

But the surprising thing is that recent historians or researchers seem to be keen to keep the exploits of these neglected or unexamined revolutionaries in the regional sphere under wraps. Although there is some discussion about Basanta, Bagha jatin or Bina Das, there were many other revolutionaries in Nadia, about whom no one knows today. We celebrate the birth anniversary of Netaji and Gandhiji with great pride. We study them in the curriculum of schools, colleges and universities. But the country did not become independent only because of their contribution. We got independence through a lot of blood and a lot of sacrifice. The stories of those who spread the wave of the Gandhian movement in Nadia and gave a boost to the national liberation struggle are equally relevant. Therefore, it is necessary to highlight the history and the stories of the revolutionaries and their struggles scattered in various famous and unknown villages of Nadia. This chapter is about all these unknown and unseen revolutionaries of Nadia.

1. Anantahari Mitra (1905-1926)

In the early twentieth century, there was a wave of revolutionary activity in Nadia district, from the time of Bagha Jatin and Basanta Biswas in 1905 to the August Movement of 1942. Although this trend has lost its source at times, it has not completely stopped. Nadia, which was previously unknown but was inspired by the mantra of freedom, became dynamic with the activities of its youth. Nadia once again became a different center of revolutionary activity. Among those who contributed to the widespread revolutionary activity in Nadia, one of the brave revolutionaries was Shaheed Anantahari Mitra. Martyr Anantahari Mitra was a revolutionary who devoted himself to the cause of revolution, albeit unthinkable.

Ramlal Mitra's son, Anantahari, was born on 7 January 1905 in Begumpur village, Chuadanga district, British India. (Anantahari TC, 1996, Pg-23) However, there is disagreement about the date of birth of Anantahari Mitra, as different sources give different dates. Another Nadia revolutionary, Smarajit Banerjee, in his article titled 'In Memory of the Immortal Martyr Anantahari', states that Anantahari was born in 1904, without mentioning the day or month. (Anantahari TC, 1996, Pg-11) Similarly, Amritendu Mukherjee, another revolutionary from Nadia, in his article 'Shaheed Anantahari Mitra Smriti Katha', briefly mentions Anantahari's birth date as 1906-26. (Anantahari TC, 1996, Pg-1) None of these three sources is exactly the same. Here, the three years 1904, 1905 and 1906 are found as the birth year. On the other hand, the book 'Swadhinata Sangramme Nadia' mentions 24th 'Paush', Wednesday, 1313 as the birth date of Anantahari. ('Swadhinata SN', 1973, Pg-207) This same date is also found in another book 'Shaheed Anantahari'. (Gupta, S. 1366, Pg-15) These two pieces of information are also similar to Nirad Baran Hazra's article titled 'Preserving the Memory of Anantahari: Research is Essential'.(Anantahari TC, 1996, Pg-25) Since the information available in these three cases has Anantahari's birth date as 24 'Paush', Wednesday 1313, this date seems to be acceptable. Since the date is mentioned along with the year and month, its English date is January 7, 1905. So Anantahari Mitra's date of birth is Wednesday, January 7, 1905.

The ancestral home of martyr Anantahari Mitra was Baganchara village in Shantipur. His father and mother were Ramlal Mitra and Panchanani Devi and his grandfather was Mathuramohan Mitra. Ramlal Mitra had two daughters- Sushila and Haridasi and two sons- Anantahari and Harihar. (Gupta, S. 1366, Pg-15) Anantahari was born in Begumpur, Chuadanga, undivided Nadia, at his maternal home. Begumpur village is located four miles east of Darshana Station in present-day Bangladesh. He lived in his maternal home in Begumpur until he was seven years old. He spent the first seven years at his maternal home, but the next two years at elder sister's home in Banpur (present-day Nadia). Then he went to Chittagong from Banpur for his studies and stayed there until the age of 13. Anantahari was very talented in his studies, and while he was in Chittagong, he received a scholarship of seven rupees. Anantahari was well respected by the school teachers. At the age of 14, he passed his matriculation

examination from Mymensingh and went to study ISC at Bangabasi College in Kolkata. (Gupta, S. 1366, Pg-16)

While studying at Bangabasi College, Anantahari became involved in the nationalist movement. In fact, it was with the inspiration of Gandhi that he started the Non-Cooperation Movement at Bangabasi College. When the British Empire won the First World War in 1919, their confidence and arrogance increased to a greater extent. Therefore, instead of any reforms in India, they resorted to a policy of severe repression and suppressed any kind of movement. To accelerate this work, the British government increased the level of repression by passing the Rowlatt Act. This was reflected in the Punjab, where Gandhiji called for the Non-Cooperation Movement in 1919 in protest against the deaths of many people in the firing of unarmed people by the British police at Jallianwala Bagh. The arrogant government thought that it would silence all protests through a policy of severe repression. But the British government did not understand that the revolutionaries could not be suppressed through such a policy of severe repression. Therefore, as the British government increased the level of repression, the revolutionaries also increased their revolutionary activities.

There was an office of the Bengal Provincial Congress Committee in Wellington Square. A national school was opened in this office. Subhash Chandra was the principal of this school at that time. It was at this time that Anantahari Mitra came to this national school. ('Swadhinata SN', 1973, Pg-208) In the context of the Non-Cooperation Movement, government schools and colleges were called the British 'slave houses of the government'. Therefore, a tendency to abandon government educational institutions was observed. It was for this purpose that national schools were established. At that time, a tide of patriotism was flowing in the minds of the youth of the country. Anantahari's mind was as passionate as fire, as restless as a flag. Many people used to come here, meet Congress leaders. Anantahari also came to know Bijay Lal during this work. Bijay Lal brought him to Krishnanagar to give momentum to the nationalist work. 'Krishnanagar Garbini Cottage' (Bangaratna Press) was then considered a national school. Those who had left schools and colleges during the Non-Cooperation Movement came here to study and carry out other activities of the movement. (Anantahari TC, 1996, Pg-16)

Anantahari continued to work extensively as an active activist in Krishnanagar. He involved himself in all kinds of work for the movement. Starting from the morning ferrying of khaddar, he would also do spinning and weaving. In fact, Anantahari had to give up his studies for this work. He engaged himself intensely in the Non-Cooperation Movement by spinning the spinning wheel, weaving the loom, peddling the customers and boycotting foreign goods. There was no evasion in this work, no self-satisfaction. It is foolish to compare the sacrifice, devotion and concentration for his country. He did not even get proper food. After a few days, Anantahari left 'Garbini Cottage' and

moved to ‘District Association’, north of Krishnanagar Judge Court. Workers from different parts of Nadia district used to come to this house for work. Anantahari also used to be involved in various types of work with them. Although he could not stay here for long, the work was very difficult. So Anantahari left Krishnanagar and went to Bachaspatipara in Dakshineswar.(‘Swadhinata SN, 1973, Pg-208)

There were two reasons for Anantahari leaving Krishnanagar and establishing his residence in Dakshineswar - the convenience of being in a quiet place near Kolkata and maintaining contact with various centers, and perhaps some people had objections to establishing their residence in Krishnanagar. In fact, just as various leaders across Bengal were trying to preserve the touch of the ‘do something’ party and maintain the party organization, similar efforts were made to keep Nadia district out of that ‘do something’ party as a branch organization. Therefore, on the one hand, protecting the party took precedence. On the other hand, ‘do something' became the key—not having a party. This led to the emergence of a new party. Anantahari had to keep an eye on those two things. Later, it was seen that most of those who were in favor of doing nothing and keeping the party were ultimately unable to directly do any work in organizing the revolution.

In this house in Bachaspatipara, Anantahari and various revolutionaries from Bengal came together in 1924 to form a revolutionary center. They were activists of the ‘Do Something’ party. However, it did not take long for the police to find this revolutionary center. On November 10, 1925, the police conducted a sudden raid on this revolutionary center in Dakshineswar and seized a large number of fresh bombs, revolvers, and explosives. Ten revolutionaries present at the house, including Anantahari, Rajen Lahiri, Harinarayan Chandra, Nikhilbandhu Banerjee, Rakhal De, Devi Prasad Chowdhury, Biren Banerjee, Sudhangshushekhar Chowdhury, Dhruvesh Chatterjee were arrested. (Gupta, S. 1366, Pg-20) The police began a more extensive search to find other secret centers of the revolutionaries. There was another center of the revolutionaries in Shobhabazar, and based on the clues obtained from the search in Dakshineswar, they conducted a search here as well. Ananta Chakraborty and Prasad Chowdhury were arrested from here. It is worth mentioning here that the revolutionary leader Surya Sen was present at the Shobhabazar center, but escaped by secretly leaving the place.

In the Dakshineswar incident, the police initiated the ‘Dakshineswar Bomb Case’ against the revolutionaries. The verdict in this case was announced in early 1926. The trial sentenced Anantahari, Rajen Lahiri, and Harinarayan Chandra to 10 years in prison. Nikhil, Biren, Dhruvesh, and Rakhal were sentenced to 5 years, and Sudhanshu and Deviprasad to 2 years. (Anantahari TC, 1996, Pg-39) After the verdict in the Dakshineswar case, the accused and the accused were kept in Alipore Central Jail. Deputy Superintendent of Police Bhupen Chatterjee often visited the jail and interacted

with the political prisoners. In this case, his intention was to extract secret information from the prisoners through meetings with them. The revolutionaries had no difficulty in understanding Bhupen Chatterjee's intention. So, Bhupen Chatterjee had to be removed at any cost. Not long after, on 28 May 1926, Bhupen Chatterjee was killed by revolutionaries. ('Swadhinata SN', 1973, Pg-208) Every accused in the Dakshineswar case was charged with this murder. Biren Banerjee's sentence was commuted, while 5 others were acquitted and the rest were sentenced to life imprisonment. Anantahari and Pramod Chowdhury were hanged in Alipore Central Jail on 28 September 1926. (Anantahari TC, 1996, Pg-40)

2. Haripada Chattopadhyay (1897-1967)

Haripada Chattopadhyay was a prominent figure in the freedom struggle of Nadia district. A highly talented, university graduate and a martyr who sacrificed everything for freedom, Haripada Chattopadhyay was born on 5 January 1897. His father's name was Basanta Chatterjee, who was the maternal uncle of Jatindranath Mukherjee (Bagha jatin), a famous freedom fighter from Nadia. ('Swadhinata SN', 1973, Pg-375) Haripada Chatterjee was educated at the Nawab Bahadur Institution, Krishnanagar College and Presidency College in Murshidabad. Then he passed his M.Sc. in Chemistry from Calcutta University, securing first place in the first class. This gold medalist student got the opportunity to do research under the famous scientist Acharya Prafulla Chandra Roy as a research scholar. ('Swadhinata SN', 1973, Pg-375) Coming into the presence of Prafulla Chandra Roy, he developed a strong interest in the independence of his motherland. He could not remain still after witnessing the oppression of British rule on the one hand and the adventurous activities of the fearless children of Bengali mother on the other. In this difficult time for the country, he gave up his dreams of a happy and prosperous future and dedicated himself to breaking the chains of the motherland. Like other young people on the fiery path of the Age of Fire, he willingly stepped forward with a smile on his face to accept sacrifice, sorrow, imprisonment and poverty.

When the Non-Cooperation Movement began at the call of Mahatma Gandhi, it spread like a wave all around. Countless people left government schools, colleges, offices, and shops and jumped into action for freedom. In response to the Non-Cooperation Movement, many government employees in Bengal and across India, such as Netaji Subhas, Prafulla Chandra Roy, etc., left their government jobs. Comrade Chittaranjan Das, Motilal Nehru, renowned barristers and lawyers left the courts, and talented university students including Hemant Kumar Sarkar left the 'slave-making factories of the British' in the form of schools, colleges and universities. (Gupta, S. 1366, Pg-16) Not only did he leave the university laboratory, but he also left his home.

Haripada Chattopadhyay was sentenced to prison in 1921 for joining the Non-Cooperation Movement. He was imprisoned for 6 months in Dhaka Central Jail. After his release from prison at the end of the Non-Cooperation Movement, Haripada Chattopadhyay re-dedicated himself to Gandhi's constructive work. During this time, he was involved in the development of the spinning wheel, khadi, cow welfare, agriculture, and cottage industries. He founded the famous Khadi Kendra 'Abhay Ashram' along with prominent workers like Prafulla Chandra Ghosh, Suresh Chandra Banerjee, Deben Sen, Annada Chowdhury. ('Swadhinata SN', 1973, Pg-376) Many of the founders of this ashram later led various aspects of national life in Bengal and the country. When Mahatma Gandhi called for a civil disobedience movement to realize the ideal of complete independence at the Lahore Congress in 1930, Haripada Chattopadhyay could not ignore that call. At that time, he was in charge of the 'Abhay Ashram' in Nawabganj, Dhaka district. But he had a special attraction to his native Nadia. So he moved from Dhaka to Nadia. Haripada Chattopadhyay was the head of the volunteer group that was formed from Nadia to Kanthi to carry out salt Satyagraha. But he was sentenced to 9 months in prison for a serious crime like violating the salt law.

In 1932, during the second phase of the Civil Disobedience Movement, the British government issued orders restricting the movements of Haripada Chattopadhyay, like other Congress leaders. He led the movement from behind the scenes for a few days and on April 13, 1932, on the 'Jallianwala Bagh Day', he launched the 'Chowkidari Tax-Band Movement' by breaking the curfew at Mahakumar Chanderghat in Tehatta. On this occasion, he was sentenced to 3 months in prison by the Meherpur Subdistrict Magistrate's Court on charges of giving a speech at a public meeting and being a member of the outlawed Congress. ('Swadhinata SN', 1973, Pg-377) Before his arrest, he published a handwritten magazine called 'Agnishikha' on a cyclostyle machine from Krishnanagar with the help of colleagues like Smarajit Banerjee, Bibhutibhushan Banerjee, Dhirendranath Sarkar. This magazine highlighted the issues of lawlessness and Satyagraha. The tax-ban movement he started in the Tehatta police station area spread to the neighboring Nakashipara, Chapra, Karimpur, and parts of the Nowda police station in Murshidabad district. For not paying taxes, villagers were subjected to unspeakable torture, their cows, ploughs, utensils etc. were seized, and hundreds of people were arrested, fined, jailed, lathi-charged and even shot. At that time, the tax-ban movement occupied a special place in the civil disobedience movement of Bengal.

Although the government made considerable efforts to suppress this movement, Haripada Chattopadhyay did not stop but rather increased the pace of his struggle. After the Congress session was held in Calcutta in 1933 under the presidency of Mrs. Nellie Gupta, such illegal conferences began to be held in the districts and even sub-districts of Bengal. On April 19, on the occasion of Shaheed Satish Sardar's Day, the third session of the Nadia District Political (Congress) Conference, chaired by

Haripada Chatterjee, was held in Bara Andulia of Chapra Police Station amidst police raids and baton charges. At this conference in Bara Andulia, the president Haripada, the president of the reception committee Narayan Chandra Sarkar, Nirmalani Ghosh and other leaders were arrested and sentenced to 1 year rigorous imprisonment. ('Swadhinata SN', 1973, Pg-379)

After the civil disobedience movement ended in 1934 and his release from prison, Haripada Chattopadhyay devoted himself to constructive work, public meetings and election work. He and his colleagues devoted themselves to campaigning for Congressman Hemant Kumar Sarkar in the Central Administrative Council elections. Meanwhile, when the district's organizational elections came around, Haripada Babu became active. But from 1930-34, without holding any Congress position, Haripada demonstrated service, hard work, ideological commitment, and organizational strength in the work of the Congress. His colleagues unanimously elected him as the highest post of 'President' of the District Congress. He held this position for 10 consecutive years (1936-1946).

In 1937, at the age of 40, Haripada Chatterjee was elected as a Congress nominated member to the Bengal Administrative Council by a huge margin from the non-Muslim rural constituency in the first Bengal Administrative Council elections. After being a member of the Administrative Council for almost 10 consecutive years, he was re-elected as a Congress nominated member in 1946. But on the eve of the elections, due to differences with the Congress, Haripadbabu left the Congress along with Prafulla Chandra Ghosh and joined the 'Krishak-Praja Mazdoor Party' (KPM). He won the West Bengal Legislative Assembly election as a KPM nominee from Karimpur constituency in Nadia in the first general election of independent India in 1952. ('Swadhinata SN', 1973, Pg-378) As a member of the opposition, he made a great name for himself in the Legislative Assembly. Later, he was elected to the Indian Parliament twice as an independent candidate supported by the Left Front.

In 1942, when the All India Congress Committee adopted the historic 'Quit India' resolution and the Congress called for a mass movement, Gandhi and other top leaders were imprisoned. All the activities of the Congress were declared illegal. As soon as the news of the arrest of the top leaders came out, the entire country erupted in protests. The leaderless masses chose the path of rebellion in protest. The waves of this historic 'Quit India' movement, or the August Revolution, also hit Nadia. They also joined the movement in unison with Gandhiji's principle of 'Do or Die'. There was no distinction between violence and non-violence in the movement. Haripada Babu was the overall leader of this movement in Nadia district. But as soon as he took charge, he was arrested as a security prisoner. The Sahebnagar 'Agricultural Industrial Institute' that he had set up earlier was destroyed by the police. Not only that, everything was looted in front of the police. Even Haripada Babu's personal belongings were not spared from

the looting. (‘Swadhinata SN’, 1973, Pg-379) After being imprisoned for a year, Haripada Babu was released. The ‘Agricultural Industrial Institution’, which had been locked up for a long time, was also released from police custody.

Therefore, it can be said without any hesitation that Haripada Babu was a fearless soldier in the freedom struggle of Nadia district. He was involved in other social activities besides revolutionary programs. Being a freedom fighter himself, he also involved his son in the work of the country. His son, Lieutenant Abhijit Chatterjee, fought in the Indo-Pak War (1965) and lost his life. (‘Swadhinata SN’, 1973, Pg-379) The ever-struggling Haripada Chatterjee passed away two years after his son's death. He died of a heart attack in 1967 while on his way to attend a Lok Sabha session in Delhi.

3. Hemanta Kumar Sarkar (1896-1952)

A brilliant astrologer in Nadia's political history, the right-hand man of Deshbandhu Chittaranjan and a classmate, colleague and fellow fighter of Subhash Chandra Bose, Hemanta Kumar Sarkar was one of the leaders of Nadia's revolutionary activities. Hemanta Kumar Sarkar is now sinking into oblivion. However, the versatile talent of this son of Nadia had no less impact on the socio-economic and political world of Bengal. In the political field, he was a follower of Chittaranjan. Hemanta Kumar Sarkar was the assistant editor of the daily ‘Banglar Katha’ published by Chittaranjan. The first editor of that newspaper was Subhash Chandra Bose, with whom Hemanta Kumar had a very close relationship. Hemanta Kumar's work ‘Biplaber Pancharishi’ was published in 1923. (Pal, S. 1410, Pg-9) Although this book discusses Rousseau, Marx, Mazzini, Bakunin, and Tolstoy, and has connections with Muzaffar Ahmed, Hemanta Kumar was not exactly a Marxist, although socialist thought influenced him greatly.

The multi-talented Hemanta Kumar Sarkar was born on 17 November 1896 in Bagh Anchra village under Shantipur police station in Nadia district. His father, Madanmohan Sarkar, lived in Golapattay, Krishnanagar for his livelihood. He was a sitar player, and many artists from Krishnanagar used to come to him. Due to his great interest in music, he named his house ‘Madanmohan Kutir’. (Islam, SMT. 2008, Pg-113) Many great people emerged in this house. That cottage was covered in the dust of the feet of wise men like Deshbandhu Chittaranjan, Subhash Chandra Bose, Sarojini Naidu, Kazi Nazrul Islam, Dr. Prafulla Chandra Ghosh and others. But due to the passage of time, that traditional ‘Madanmohan Cottage’ is no more.

Hemanta Kumar Sarkar spent his school life at Krishnanagar Collegiate School. In 1913, he secured fourth place in the entrance examination of the University of Calcutta. In the same examination, Pramathanath Sarkar secured first place, Subhash

Chandra Bose secured second place and Priyanjan secured third place. When Subhash Chandra was a class 10 student at Ravens Collegiate School in Cuttack, Odisha, Hemanta Kumar's headmaster, Shri Benimadhav Das, transferred from Cuttack to Krishnanagar with him. (Islam, SMT. 2008, Pg-114) He introduced Subhash to Hemanta Kumar. Hemanta Kumar and Subhash Chandra were very close friends from 1912-24. Subhash Chandra used to visit Hemanta Kumar's house in Krishnanagar every vacation. Shashibhushan Ghosh and Subhash Chandra used to teach classes occasionally. In 1926, the school was shifted to Malopara, after which Subhash Chandra did not go there anymore. However, he would occasionally visit the village of Bagh Anchra. *"A revolutionary mentality had developed in Hemant Kumar since childhood. Subhash Chandra understood that very well at the first meeting. The following year, Hemanta Kumar invited Subhash to Krishnanagar. By then, Subhash's matriculation examination had also been completed. He happily accepted the offer. However, another group of students came to Nadia with Subhash. ... This group included Jugalkishor Aadhya, Suresh Banerjee, Gurudas Gupta, Amulya Ukil and others."*(Aaj Tak Bangla.pdf)

In May-June 1914, Hemanta Kumar and Subhash Chandra became disciples of a Punjabi saint named 'Indradas Babaji' and immersed themselves in spiritual practice at the Krishnanagar crematorium. After two months when Indra Baba suddenly disappeared, the two of them ran away from home and set out on a pilgrimage. Both of them had previously worn saffron clothes. They stayed at Bharat Poddar's abandoned steamer house at Kalna Ghat. Subhash Chandra wrote in his unfinished autobiography 'Bharat Pathik', *"I first received political inspiration in 1912 from Hemanta Kumar Sarkar, my age."* (Islam, SMT. 2008, Pg-115) As an example of how close the friendship between the two was, when Subhash Chandra came to Krishnanagar in 1912 and contracted typhoid, Hemantakumar cared for him day and night, and when the disease became severe, he sent news to Calcutta. On receiving the news, Subhash's grandfather Sudhir Chandra took Subhash Chandra home from Sealdah railway station. Once, due to accommodation constraints at Hemanta Kumar's house, both of them stayed at Damodar Chakraborty's mess house in Nikaripara for a month. (Islam, SMT. 2008, Pg-114)

While studying at Krishnanagar College in 1917, Hemantkumar received the 'Ishan' scholarship for securing the highest marks in the all-subject honours examination at the University of Calcutta. In 1919, he secured first place in the first class in linguistics.(Islam, SMT. 2008, Pg-116) In the same year, he was appointed a professor at Calcutta University and received the 'Premchand Raichand Scholarship' for research. (Islam, SMT. 2008, Pg-114) The following year, 1920, Hemanta Kumar Sarkar became the president of the Nadia District Congress Committee and Bijayalal Chattopadhyay was the secretary.

Meanwhile, Hemanta Kumar could not ignore the call for the Non-Cooperation Movement given by Gandhiji. So in 1921, he joined the Non-Cooperation Movement and left teaching. At that time, he was the first president of the Nadia District Congress. But he was imprisoned for a year for organizing a Congress that was officially banned. In 1923, at the age of just 27, Hemanta Kumar was elected to the Bengal Legislative Assembly, which is now equivalent to the post of MLA. (Islam, SMT. 2008, Pg-114) During Hemanta Kumar's election campaign, Deshbandhu came to Krishnanagar and set foot in 'Madanmohan Kutir'. It was during this time that the revolutionary hideout 'Sadhana Library' was established in Golapattati, Krishnanagar.

In 1926, the provincial conference of the National Congress was held at Krishnanagar Rajbari. Nirmal Chandra Chand presided over it. At the same time, a youth conference was held inside Madan Mohan Ghosh's house under the presidency of Smt. Sarojini Naidu. 'The Labour Swaraj Party of the Indian National Congress' was established in Kolkata in 1925 under the initiative of Hemanta Kumar and Kazi Nazrul. Later, the name of this committee was changed to 'The Bengal Peasants and Workers Party'. 'The Workers and Peasants' Parties that were formed in various provinces of India in the 19th and 20th decades of the present century began in Bengal. Later, following the example of Bengal, parties were also formed in Bombay, Punjab and the United Provinces. *"In the last week of December 1928, a joint conference of all India workers' and peasants' parties was held in Calcutta."*(Pal, S. 1410, Pg-118)

Hemanta Kumar played a significant role in the life of Kazi Nazrul Islam. In 1925, while staying in Hooghly, Nazrul was in dire financial straits. The situation was so dire that he was barely making ends meet. At that time, Hemanta Kumar brought Nazrul and his family to Krishnanagar on December 30th and sheltered them in his house. Not only that, he also took on the responsibility of supporting Nazrul's family. Nazrul stayed at Hemanta Kumar's Golapatti Bhavan until January 1928. Later, when his condition improved, he moved to 'Grace Cottage' on chand sarakh, Krishnanagar in February. (Islam, SMT. 2008, Pg-115) In 1927-28, Hemanta Kumar was appointed the Prime Minister of Dewas, a native state of Madhya Pradesh. Later, in 1930, he was imprisoned for 8 months for carrying out Satyagraha. On November 17, 1940, he was imprisoned for another year for carrying out Satyagraha. After the disappearance of Subhash Chandra, the British government kept him under surveillance in his residence. In August 1942, he was sentenced to two years in prison for performing Satyagraha at the Krishnanagar Judge's Court.

It must be remembered that it is true that Subhash Chandra and Hemanta Kumar were close friends during their student days, and that friendship remained unbroken even during their imprisonment together during the Congress's Non-Cooperation Movement and their work together in the Swarajya Party within the Congress under the leadership of Deshbandhu. But later this friendship became strained and Hemanta

Kumar returned to the Congress in 1934 when the Congress was divided over the issue of communal partition and stood as a candidate for the Central Administrative Council. During the Gandhi-Subhash dispute in 1940, he participated in the personal Satyagraha led by Gandhiji and was imprisoned. Despite becoming a friend of Subhash, Hemanta kumar repeatedly changed political parties, displeasing many. Another revolutionary contemporary of Nadia, Smarajit Banerjee, mentioned, *"We personally respect Hemanta Babu for his early life sacrifice, idealism, literary pursuits, journalism, scholarship, etc. Later, due to his lack of loyalty to any party, he also had differences with us in the political field after 1934. Unfortunately, in the political field of Bengal too, a scholar and charismatic personality like him lost his popularity due to the above-mentioned fault."* (Pal, S. 1410, Pg-119)

His legendary book 'Subhaser songey baro bachar' was published in 1946. He presided over the hoisting of the Indian tricolour flag on Independence Day on 18 August 1947 at the Krishnanagar Public Library grounds. After that, he was occasionally seen at the office of the newspaper 'Homshikha' on High Street. Towards the end of his life, he unsuccessfully contested the 1952 Lok Sabha elections against Pandit Laxmikant Maitra. Towards the end of that year, he was admitted to the Calcutta Medical College Hospital, seriously ill with complications from diabetes, and died there on 26 November (1952).

4. Tarakdas Banerjee (1898-1957)

While students and youth are being initiated into revolutionary mantras, centered on the historically famous Sadhana Library in Nadia. When Swami Vivekananda's patriotic writings, biographies of revolutionaries at home and abroad, stories of brave actions painted with the blood of martyrs, secret attempts to study books confiscated by the British government. When training in firearms is carried out in secret at a deserted crematorium on the banks of the river. In keeping with him, various social service activities centered on the 'Daridra Bhandar' and 'Satkar Samiti' continued. A sincere effort was made to collect alms door to door from students, teenagers and young people. The work of serving and caring for the sick and the suffering and the cremation of the bodies of helpless people. The work of attracting young people to these service activities also continued. It was in this context that the revolutionary Tarakdas Banerjee emerged in Nadia.

The uncrowned king of Nadia, Tarakdas Banerjee, was a tireless worker in the district's freedom movement. He rose to the leadership position through his service to humanity, service to the motherland, and relentless struggle against every social, political, and economic injustice and injustice in the country. While serving the country and society while wearing these three crowns - President of the Nadia District

Congress, School Board President of the Nadia District Education Board, and President of the Nadia District Council - one day, she left for the path of the infinite.

Tarakdas Banerjee was born on 2 April 1898 in the village of Patshimla in the Bangram subdivision of Jessore district (present-day North 24 Parganas) of undivided Bengal. (‘Swadhinata SN’, 1973, Pg-252) He came to Krishnanagar with his uncle as a child, and it was here that Tarakdas spent his student and political life. Although he was born in Jessore district, he had drawn Nadia close to him as his own district. Nadia also did not hesitate to shelter this outstanding man of merit. He left suddenly, serving Nadia and rebuilding Nadia in independent India. Tarakdas Krishnanagar CMS St. John's High School was his education. While in Krishnanagar, Tarakdas's life changed under the influence of Christian missionaries.

This change helped shape his later life considerably. While a student at CMS St. John's School, Tarakdas became skilled in sports, physical education, scouting, cycling, horse riding and driving. (Bandhopadhyay, S. 1958, Pg-4) Tarakdas was a favorite student of the school's principal, Mr. Knox, and headmaster, Manoranjan Roychowdhury. Tarakdas was also a favorite student of Mr. Gilchrist, the Principal of Krishnanagar College. He also benefited from this. When the police came to arrest Tarakdas in connection with the Shibpur political robbery case, Tarakdas was saved through their efforts. (Bandhopadhyay, S. 1958, Pg-4) While he was a first-year student at Krishnanagar College, his education was cut short by political turmoil. He was also deeply influenced by the flood of revolutionary and national movements that were flowing in Bengal at this time, centered on the Bengal Partition Movement, and the surge of Swami Vivekananda's ideals. It is said that Monk Tarakshapa used to initiate young people into the mantra of revolution in his previous life. Tarakdas is also believed to have been influenced by him. (‘Swadhinata SN’, 1973, Pg-252)

Tarakdas, a first-year student, was arrested in the historic political robbery case that took place in Shibpur village of Nadia during the First World War. With the intervention of the principal of Krishnanagar College, he was released on the condition that Tarakdas would have to leave Bengal. It is said that Tarakdas' education at Krishnanagar College ended here. Therefore, he established the ‘Daridra Bhander’ and ‘Satkar Samiti’ in Krishnanagar and dedicated himself to service works like begging, serving the poor and funerals with the students of schools and colleges. Later, the ‘Sadhana Library’ and ‘Athletic Club’ were established for the moral, mental and physical development of the youth. (‘Swadhinata SN’, 1973, Pg-253) Although these three institutions in Krishnanagar were social service institutions, it did not take long for the imperialist government to realize that they were secretly centers of revolutionary movements.

Therefore, the police have repeatedly raided these three institutions and the youth and student activists associated with them and sent them to jail. Govindapada Dutta

and Amiyakumar Roy were once the lifeblood of the Sadhana Library founded by Anantahari Mitra. The Athletic Club was run by Shri Sushil Chatterjee and the Secretary of the 'Daridra Bhander' and 'Satkar Samiti' and the District Committee was Tarakadas Banerjee, but he was the middle man of these three institutions. Many of the employees of these three organizations later became political leaders and activists in the district, members of the legislative assembly, members and officials of autonomous institutions, or even ministers. But unfortunately, due to radical differences in political ideology, leaders and activists who were once part of the same camp and colleagues became separated. These institutions were damaged when some were divided into anti-government and pro-government groups.

At this time, the political atmosphere in Nadia became turbulent over the Lahore conspiracy case. In Krishnanagar, students took out a procession to mark the 'Rajbandi Diwas'. This procession was led by Tarakdas. (Bandhopadhyay, S. 1958, Pg-8) But according to the police, seditious songs were sung in this procession. A few days later, the police arrested Tarakdas, Govindapada Dutta, Mahadev Sarkar and others; create quite a stir in the district. The police seized this opportunity to practically stop the revolutionary activities in the name of filing a case based on the arrest of Tarakdas. During the extensive search of Sadhana Library and other places, there were arguments with the students present there. (Bandhopadhyay, S. 1958, Pg-9) The incident gradually got out of control. Even after the police left, the students started following them. Realizing that the situation was not conducive, the police entered the Police Club on the High Street. The situation became more complicated when a large police force arrived.

Tarakdas was the secretary of the district Congress and later became its president and held this position for a long time. When he was the president (1946-56), his younger colleagues, including Jagannath Majumdar, Smarajit Banerjee, Shibram Gupta, Manmathanath Pramanik, etc., were the secretaries at various times. ('Swadhinata AN', 2022, Pg-66) During World War II, during Subhas Chandra Bose's differences with Gandhiji and the Congress leadership, the Bengal Provincial Congress Committee and the Nadia District Congress Committee were dissolved in support of Subhas Chandra Bose. At such a critical moment, Tarakdas remained with his colleagues in the defunct BPCC and the defunct District Congress as a close associate of Subhash Chandra. When Subhash Chandra Bose formed the Forward Bloc as a progressive front within the Congress, Tarakdas was its founder-member and he became the president of the Nadia District Forward Bloc. He was detained without trial for a total of 16 years, from 1926-28 and 1930-38 and 1940-46, on suspicion of being a revolutionary and for his involvement in the activities of the August Revolution. ('Swadhinata AN', 2022, Pg-67) In the meantime, in 1929-30, he was sentenced to six months in prison in a treason case.

In post-independence India, due to the partition of the country, refugees from East Pakistan left their ancestral home and started coming to Nadia like a river. They even started coming after the Noakhali riots of 1946, even before the partition. Then, the life-long and sorrowful Tarakdas, who was primarily engaged in social service and service to the poor, began working day and night with his colleagues in refugee relief and rehabilitation work. The main reason for the concentration of refugees in Nadia, which has more than doubled the population of fragmented Nadia and put immense pressure on its agrarian economy, is that Tarakdas's service and sorrowful heart have attracted large numbers of refugees to this district. Therefore, the refugees consider him a 'compassionate friend of the refugees'. (Bandhopadhyay, S. 1958, Pg-20)

Tarkadas has always tried to ensure that both the traditional minorities and the refugees live together in this district. The best proof of his non-communal character was that while he was the president of the District Board and the District School Board, he accepted a minority as the vice-president. Moreover, as a member of the West Bengal Administrative Council, Tarakdas gave speeches on various problems of the district, including the unemployment problem. Similarly, he also drew the government's attention to the refugee problem and the problem of displaced and returning minorities.

In his personal life, Tarakdas was religious and believed in God. During his student life, when he was expelled from Bengal, he visited various pilgrimage sites in India and came in contact with many saints and monks. He was also a great lover of education, literature and culture. As the president of the District Education Board, he was a pioneer in establishing 150 to 1500 primary schools in the district. In addition, his efforts in establishing many high schools, colleges, etc. are well known. He was the main initiator of the district literary conference and the annual district cultural conference for many years. The people of the district will forever remember the progress made in Nadia in terms of development in post-independent India, especially the contribution of Tarakdas Banerjee in establishing various schools, colleges, roads, ghats, transportation, hospitals, health centers, etc. He can be said to have laid the foundation for the future development of the district. On 26 February 1957, Tarakdas Banerjee passed away in a jeep accident, leaving the people of the district in a state of mourning.(Bandhopadhyay, S. 1958, Pg-24)

5. Bijaylal Chattopadhyay (1899-1974)

Bijaylal Chattopadhyay was one of the leading soldiers in the history of the freedom struggle of Akhand Nadia. In the late 19th and early 20th centuries, the long-pent-up anger of the people against British rule broke out in waves, and was expressed through armed struggle. At such a critical time, Bijaylal Chattopadhyay emerged in the

bosom of Nadia. Bijaylal's father, Kishorelal Chattopadhyay, was a tall, healthy, and energetic man, and his mother, Kiranmayi Devi, was religious, filial, and strong-willed. His paternal grandfather, Piarilal Chattopadhyay, was a prominent citizen of Krishnanagar. (Chakraborty, D. 2003, Pg-11) These various qualities of his parents were also bestowed upon Bijaylal.

Bijaylal Chattopadhyay was born on 9 September 1899 in the Nediar Para of Krishnanagar in Nadia district. (Islam, SMT. 2008, Pg-154) But there is a debate about the date and year of birth of Bijaylal. Because there are two different dates available in the information obtained from different sources. Although there is a lot of information about Bijaylal in the book 'Swadhinata Sangramme Nadia', there is no mention of his date of birth. Again, although Debprasad Chakraborty's book 'Kavi Karmi Deshbrati Bijaylal Chattopadhyay' contains a thorough account of Bijaylal's life and work, only the year and month of Bijaylal's birth are mentioned here (1898, August).(Chakraborty, D. 2003, Pg-11) Similarly, the book 'Swadhinata Andolone Nadia' mentions Bijaylal's birth date as August 1898. ('Swadhinata AN', 2022, Pg-58) On the other hand, according to the biography of Bijaylal in his poetry book 'Sarvaharader Gaan' (second edition published by Sri Ramakrishna Library, 1995), he was born on September 9, 1899 in Krishnanagar city. Whatever the controversy in this regard, we will precede with the life and revolutionary work of Bijaylal Chattopadhyay by assuming September 9, 1899, as his birth date.

The healthy, tall, and energetic Bijaylal began his studies at Khudiram Mukherjee's school. After completing his schooling, he joined St. John's CMS High School, the oldest school in Nadia. The school's headmaster, Manoranjan Roy Chowdhury, inspired him towards the nationalist struggle. (Chakraborty, D. 2003, Pg-11) While studying in the eighth grade here, Bijaylal joined an idealistic student organization. The leader of this organization was revolutionary Hemanta Kumar Sarkar, who was two years older than Bijaylal and an associate of Subhash Chandra, a prominent writer, editor, and publisher. Hemanta Kumar sowed the seeds of patriotism and deep love for Rabindra's literature in Bijaylal by reading and explaining Rabindra's literature. (Islam, SMT. 2008, Pg-154) While studying at Krishnanagar Government College, Bijaylal was introduced to the poetry of American poet of humanity and democracy, Whitman, through the influence of college professor Nripendra Chandra Banerjee.

If the heart unites with noble ideals at the beginning of life through the practice of art, literature, and philosophy, then that person can soon develop into a life-conscious lotus. Bijaylal's life story is one of the proofs of this. The awakening that began in his mind through Rabindranath Tagore was enriched by the diverse writings and philosophical thoughts of Vedanta, Gita, Chandi, Ramakrishna, Vivekananda, Bankim Chandra, Gandhiji, Marx, etc., and his consciousness became simultaneously Indian and global. Because of this versatility of thought, even though he was a Gandhian

revolutionary, he did not hesitate to express his respect for the violent revolutionary Baghajatin and his followers.

He acted, said and wrote what he knew to be true in his heart and soul. For this, he had to accept many sacrifices and hardships before and after independence. *"On August 1, 1920, Gandhi called for non-cooperation. The call for students, teachers, professors, lawyers, barristers, and government employees to leave government schools, colleges, offices, and courts made Vijayalal restless. With the B.A. exam just around the corner, would it be right to leave college, that is, to study, at this time? Amidst this turmoil, one day in 1921, Bipin Chandra Pal gave a fiery speech at the Krishnanagar Town Hall Maidan. Hearing that speech, Bijaylal's conflict in his mind ended. He left the government college with his brother Mihirlal, disregarding a bright future."*(Chakraborty, D. 2003, Pg-11) In doing this work, he became the object of disapproval from all his relatives and the ruling class of the country. For this, he had to be imprisoned four times.

At this time, revolutionary Anantahari Mitra from Calcutta came to Krishnanagar and joined the non-cooperation movement with Bijaylal. Bijaylal had to leave home due to objections from his father, who was working in the Krishnanagar Judge's Court, to his son's work. But even that could not stop Bijaylal; instead he continued to preach the ideals of non-cooperation and Swaraj on the streets of Nadia. He established a national school and spinning wheel centre with Anantahari in a house called 'Garbini Cottage' on the High Street of Krishnanagar. Here, Anantahari and Bijaylal taught along with Rabindranath Sarkar, Girindranath Kundu. (Chakraborty, D. 2003, Pg-13) Meanwhile, as the Secretary of the Nadia District Congress Committee, Bijaylal had to travel to different parts of the district. In early 1923, Bijaylal was imprisoned for 9 months under Section 124-A for sedition for making provocative and inflammatory speeches. ('Swadhinata AN', 2022, Pg-59) This was Bijaylal's first imprisonment. After being transferred to various jails, Bijaylal met poet Kazi Nazrul Islam in Berhampur Jail. His contact with Nazrul enriched both his literary sense and political thought.

This political thought was further strengthened after his release from prison at the end of 1923. In the meantime, with the end of the Non-Cooperation Movement, Bijaylal's political activities came to an end. After that, he became a teacher at Santiniketan at the invitation of Rabindranath Tagore. Bijaylal made his debut as a nationalist writer, editor and journalist during this period. As an assistant editor of the newspaper 'Bangabani', he preached the cause of independence and his popular poetry collection 'Sorbaharader Gaan' (composed approximately 1928-30) brought him immense fame. The British government banned the collection of patriotic poems 'Damru', the book of political essays 'Kaler Bhedi', and the book of discussion of Rabindranath's literature 'Bidrohi Rabindranath'. (Chakraborty, D. 2003, Pg-14) Because these created a sense of nationalism and a reaction against the British rulers in

the public mind. While discussing the rebellious nature of the world poet in the book 'Bidrohi Rabindranath', Bijaylal seems to have exposed himself,--- *"Until the spirit of monks disappears from the country, rebellion will not find a place in the hearts of the people... The beggar depends on the kindness of others; his only resources are petitions and requests. The rebel depends on his own strength."* ('Swadhinata AN', 2022, Pg-60)

Towards the end of 1929, the revolutionaries of Krishnanagar organized a meeting on the occasion of 'Baleswar Day'. Paying homage to Bagha Jatin, Bijaylal wrote and recited the poem 'On the Shore of Buribalam' at the meeting. Due to the anti-government connotations of this poem, Bijaylal had to serve a few days in prison. In fact, although he believed in Gandhi's ideals of truth and non-violence, Bijaylal had respect for armed revolutionaries. In 1930, Bijaylal left journalism and became the president of the Nadia District Congress and joined the civil disobedience movement. So it can be seen that when Gandhi called for civil disobedience in 1930, Bijaylal spread this movement to Nadia. Under his influence, the women of Nadia also joined the movement. At this time, many women joined the movement under the leadership of Nirmalani Ghosh. Even Aparna Adhikari and Supriti Majumdar left school and became involved in the movement. (Chakraborty, D. 2003, Pg-15)

Then in 1932, as the editor of the 'Yub Sangh', he went to jail for nine months for the crime of sedition. After this third imprisonment, in 1933, Bijaylal, overcoming the barriers of society, married Ila Dasgupta, a wise woman from a Brahmin family. She inspired and supported Bijaylal in all his endeavors until his death. When relatives and friends opposed this marriage, Bijaylal left Nadia and moved to Shyambazar, Kolkata. (Chakraborty, D. 2003, Pg-16) After working as an editor in several newspapers, he joined the newspapers 'Anandabazar' and 'Desh' in 1934. During this time, numerous of his prose works were published in various newspapers and magazines. Some of the 30 books he published were banned by royal decree. In 1939, Gandhiji had a disagreement with Subhash Chandra Bose over the issue of opposing the British during World War II. Gandhian Bijaylal resigned from Anandabazar Patrika when Anandabazar Patrika supported Subhash Chandra. This idealistic revolutionary set out towards an uncertain life with his wife and four children.

At this time, Bijaylal organized a novel movement. In 1940, he formed a pastoral group and began singing songs in villages across Nadia to spread the ideals of equality and freedom. While participating in this pastoral movement, he witnessed the plight of farmers at the hands of sugar mill owners in Bagula, Nadia. He led a movement with the farmers to rescue the land from the owners. ('Swadhinata AN', 2022, Pg-61) The pastoral movement ended with the Quit India Movement in 1942. During this time, Bijaylal was injured in an attack by an English sergeant. After recovering, he was imprisoned in Krishnanagar jail without trial for almost a year. After this fourth

imprisonment, Bijaylal turned his attention to building the ideal village of Rabindranath-Vivekananda-Gandhi. He started a night school in Nagendranagar, a Harijan village on the outskirts of Krishnanagar, among the illiterate, poor, and drug-addicted people. He engaged his followers in daily activities such as scripture readings, prayer meetings, patriotic songs, and cleanliness drives at his residence. To eradicate untouchability, this Brahmin son would sit a Harijan next to him every Sunday and share a meal.

In 1946, he left Krishnanagar and moved with his family to the village of Bara-Andulia on the banks of the Jalangi River. He remained here for the last 28 years of his life. He was elected as an MLA to the West Bengal Legislative Assembly twice in 1962 and 1967. His uncompromising fight against social injustice did not stop even then. In February 1974, Bijaylal fell ill while giving a lecture on Sri Aurobindo philosophy at Ranaghat. When he was taken to Kalyani Hospital, Bijaylal's life was extinguished there on February 18. (Chakraborty, D. 2003, Pg-30) In fact, revolution is an endless process. It does not begin or end with the rise or fall of a ruler. Some activists like Bijaylal Chattopadhyay believed in this truth, and their movement did not end with the country's political independence.

6. Amritendu Mukherjee (1908-1998)

Amritendu Mukherjee, a son of Nadia, freedom fighter and communist leader, was born on 18 October 1908. Amritendu Mukherjee was born in Asannagar, under Bhimpur Panchayat of Nadia district. His father's name was Panchanan Mukherjee and his mother's name was Nirmala Devi. (Islam, SMT. 2008, Pg-159) Panchanan Mukherjee's four sons, the eldest, Sudhamoy, died in infancy, and the youngest also died prematurely. Two brothers, Amritendu and Purnendu, were alive. When both of Amritendu's parents died in his childhood, his uncle Bijaygopal Mukherjee brought his two brothers to Krishnanagar.

Amritendu Mukherjee became involved in the freedom struggle at the age of just 12. He joined the anti-imperialist student movement. As a teenager, he would sometimes disappear from Krishnanagar for two or three days. During this time, he would secretly carry letters from revolutionaries and deliver them to other revolutionaries. He would suddenly return to Krishnanagar in the same way. Because of this, the people at home were worried about Amritendu. He became involved in the ideology of the freedom movement from his childhood. At the age of 15, he joined the Nationalist Revolutionary Secret Society Yugantar party led by Bipin Bihari Ganguly. He worked there for 10 years. He passed the matriculation examination from Krishnanagar A.V. (Anglo Vernacular) School in the first division. (Islam, SMT. 2008, Pg-159)

He was at the forefront of the protest movement against the Simon Commission in Nadia in 1928. He also organized a movement for fishermen in 1930. While in hiding from May 1930 to April 1931, he worked to inspire students with the revolutionary ideals of the Yugantar party. He led the youth society of Nadia district from 1933-34. Amritendu Mukherjee was even associated with the peasant movement. Later he also led the Tebhaga movement.

On 7 July 1934, Amritendu Mukherjee was arrested for illegal possession of arms. He was arrested by the British government at Krishnanagar railway station for finding a revolver at his residence in Krishnanagar. He was sentenced to five years in prison by the court. He was imprisoned in the Andaman Cellular Jail from July 1935 to November 1937. (Islam, SMT. 2008, Pg-160) Later, a few people including Amritendu were released thanks to a letter written by poet Rabindranath Tagore to the jail superintendent through the High Court. After returning from jail, they were blessed with a courtesy meeting with the poet. Amritendu Mukherjee became a member of the party on 1 May 1938. He was a member of the Congress Workers' Association of Nadia district during 1938-40. Later, after the country became independent, he was known as a leading communist leader and worker. He was the initiator of the Congress Socialist Party in Nadia. Amritendu got the membership on the recommendation of the first four members of the Communist Party in the district. The individual 'Freedom Committee' was agitated at that time, demanding the release of Amritendu. Finally, the release of all prisoners from the Andamans was effective. And in this regard, the role of poet Rabindranath Tagore was paramount.

After being released from the Andaman Cellular Jail, Amritendu became a member of the State Council at the United-Bangla Conference of the Bengal Provincial Farmers' Association held at Patrasayar. That year, he led the Krishak Sabha district conference at Harinarayanpur in Kushtia subdivision. The conference brought intense opposition to the Muslim League. Amritendu Mukherjee led the workers' movement in Mohini Mills of Kushtia. At that time, Mohini brought the BSF representatives to show the mill. From that time on, he linked the labor movement with the student movement. He even led the workers of the Darshana Sugar Mill. (Islam, SMT. 2008, Pg-160) The Darshana Sugar Mill was called the 'Keru Company Mill'. There, sugar was made from sugarcane molasses, and alcohol was made from sugarcane pulp and molasses. After the partition of India, large groups of people from East Bengal started coming to West Bengal. At that time, Amritendu joined the refugee movement. Later, while he was the Minister of Refugees, he renamed the 'Coopers' and 'Rupashree' Transit Camps as Rehabilitation Camps.

In fact, Amritendu Mukherjee had an extraordinary ability to adapt to any environment. Once, the Communist Party's program was adopted in Habibpur. The Congress members of the Dutt family there would not allow the conference to be held.

At that time, he got up on the stage and called out the names of the Congressmen and warned them to stop the riots, which ended the riots as they had been at that time. Later, in 1940, he was arrested under the Defence of India Act. After his release, he was arrested again in February 1941 for organizing a mass protest demanding the release of political prisoners held in Krishnanagar Jail. This time he was sentenced to three months in prison. (Islam, SMT. 2008, Pg-161) After his release, he was expelled from Kushtia-Chuadanga in the then Nadia district for uniting workers and peasants against the imposition of war taxes. He continued his activities in secret until October 1943. Amritendu Mukherjee spent about 9 and half years in jail. This land title of Nadia, Amritendu Mukherjee breathed his last on June 9, 1998. After independence, he received a pension but did not accept it.

7. Smarajit Bandopadhyay (1910-2000)

Smarajit Bandopadhyay was one of the creative children who emerged in the first decade of the 20th century and gave impetus to the revolutionary struggle of Nadia. Smarajit Bandopadhyay was a revolutionary, a Congress leader and a minister at the same time. He was born into an old and respected middle-class family in Nabadwip in October 1910. His pro-grandfather Srikrishna Bandopadhyay and grandfather Raghunandan Bandopadhyay were Moktars of Krishnanagar. His father was Bakkeshwar Banerjee and he himself practiced law in the Krishnanagar Judge's Court. ('Swadhinata SN', 1973, Pg-367) It was in Krishnanagar that he began his education and career. He studied at Krishnanagar Rambox M.E. School, CMS St. John's High School, Krishnanagar College, Calcutta Vidyasagar College and University Law College.

During the Agniyuga, Smarajit Bandopadhyay, who actively participated in the revolutionary movement and the Congress movement in Krishnanagar city and district of Nadia, repeatedly came under the attention of the police. He had to undergo imprisonment, endless suffering and sacrifice. However, there was no shortage of his service work for the revolutionary movement. In the field of social service, he involved himself with the 'Daridra Bhandar' and 'Satkar Samiti'. Through these organizations, he served the poor, cared for the sick and performed funerals for the dead. Smarajit Bandopadhyay also associated himself with the trend that emerged among the students and youth of that time to be initiated into the fiery mantra of revolution. In 1929, in contact with revolutionary leaders of Bengal like Bipin Bihari Ganguly, Amarendranath Chatterjee, Tarakdas Bandyopadhyay, Govindapada Dutta, Amiya Roy and other revolutionary leaders, Krishnanagar 'Sadhana Library', 'Daridra Bhandar' and 'Satkar Samiti', 'Athletic Club' were established. And Smarajit Bandopadhyay was a prominent worker of the revolutionary center that was formed under the cover of organizations such as the Krishnanagar Volunteer Force. (Islam, SMT. 2008, Pg-181)

In the early 1940s, Smarajit Bandopadhyay was caught in the police in several incidents. During this time, on the one hand, he was accused in the Krishnanagar bomb case in 1931 and on the other hand, the revolver acquisition case in 1934 left Smarajit Banerjee in considerable embarrassment. In addition, Smarajit Babu's house was searched and he was arrested in order to find his connection to revolutionary incidents such as the bomb blast in Dalhousie Square in Calcutta, the assassination of Simpson at the Writers' Building, and the attempted assassination of Luke in Rajshahi. Of course, his house was searched many times on suspicion of his involvement in the revolutionary movement and he was also arrested on suspicion. But he was released in all cases due to lack of strong evidence against him. However, whenever the police got the opportunity, they kept Smarajit Banerjee under house arrest. In 1937-38, he was placed under house arrest in Krishnanagar for a year under the Bengal Criminal Code Amendment Act. Earlier, in 1932, he was interned in Krishnanagar for a year under the Powers Ordinance. (Islam, SMT. 2008, Pg-181) Later, in the Congress peasant-student movement, he was a provincial leader along with Subhash Chandra, Sarat Chandra Bose, Bipin Bihari Ganguly, Kiran Shankar Roy and he came in contact with district Congress and student leaders like Hemanta Kumar Sarkar, Tarakdas Banerjee, Bijaylal Chattapadhyay, Haripada Chatterjee, Amar Chakraborty.

When the Congress launched the Civil Disobedience Movement under the leadership of Mahatma Gandhi in 1930, like many other revolutionaries, Smarajit Babu suspended his college studies and jumped into the student movement and mass movement as the secretary of the District Students' Association in order to implement the Congress' ideal of complete independence. At this time, Smarajit Bandopadhyay was arrested along with Gopinath Majumdar, Gaurishankar Chakraborty, etc., on charges of organizing a student movement in violation of the law at Krishnanagar College Gate and served 6 weeks in prison.(‘Swadhinata SN’, 1973, Pg-368) However, earlier, on 26 January 1930, the historic three-month student strike in the hostel and college of Krishnanagar Government College regarding the observance of the first ‘Independence Day’ was the beginning of the student movement as part of the freedom struggle after the summer vacation. (‘Swadhinata SN’, 1973, Pg-369) Smarajit Bandopadhyay was one of the student leaders who led this historic student movement, including Mahadev Sarkar, Jagannath Majumder, Kedarnath Mukherjee, Dhirendranath Sarkar, and others.

Among the enthusiastic youth who jumped into revolutionary activities on the orders of the outlawed District Congress's Law Disobedience Committee were Jagannath Majumdar, Kedarnath Mukherjee, Smarajit Bandopadhyay and others. This student group left the college and went from one end of the River to the other, spreading the message of the freedom struggle and gathering volunteers, from village to village. The success of the movement in Nadia in 1930-32 and later was largely due to those who carried the message of the freedom struggle to the peasants' huts in the

remote villages of Kushtia, Meherpur, Chuadanga, Krishnanagar, and Ranaghat subdivisions of Nadia. (Islam, SMT. 2008, Pg-182) The All Bengal Students' Conference held at the Albert Hall in Calcutta called upon students and youth involved in the freedom struggle. Responding to this call, Smarajit Bandopadhyay was one of the students who joined the conference and suspended their studies and participated in the civil disobedience movement. He was a member of the Central Council of the All Bengal Students' Association. Inspired by Subhash Chandra, he later worked with the Bengal Provincial Students' Association. ('Swadhinata SN', 1973, Pg-369)

Smarajit Bandopadhyay was one of the few followers of Subhash Chandra in the Congress. He even had the good fortune to work under the leadership of Subhash Chandra. When the Bengal Provincial Congress Committee and the Nadia District Congress Committee were dissolved in 1940 to support Subhash Chandra, Smarajit Babu was a member of the Provincial Congress Committee and the General Secretary of the United Nadia District Congress Committee. At this time he was a member of Netaji Subhas Chandra Bose and his Forward Bloc. (Islam, SMT. 2008, Pg-185) In 1942, he, along with other followers of Subhas Chandra Bose, took a prominent role in the Quit India Movement or August Revolution, following the call for a mass movement desired by Subhas Chandra Bose under the leadership of Gandhiji. At this time, when Gandhiji called for struggle, the program adopted in a joint secret meeting of the Ad Hoc District Congress Committee and the Executive Committee of the abolished District Congress was changed to open movement and the program of the secret sabotage movement was followed by revolutionaries like Haripada Chattopadhyay, Jagannath Majumdar, Shibram Gupta, Ramani Goswami etc. For this reason, he was arrested under the Defense of India Act and detained as a security prisoner for three years without trial.

He started practicing law in the District Judge's Court in 1941 and was just beginning to make a living when he was imprisoned at the end of 1942. He suspended his legal practice during the August Movement and later when he joined the Council of Ministers. In fact, he had served a total of over five years in prison, detention without trial and internee. Earlier, however, in 1937-38, Smarajit Bandopadhyay was elected unopposed as the General Secretary of the United Nadia District Congress Committee. At that time, the then District Congress leader Haripada Chattopadhyay was the District Congress President. Smarajit Bandopadhyay was the President of Krishnanagar Congress for 12 years from 1940-1952. (Islam, SMT. 2008, Pg-186) Amidst the busyness of the revolutionary movement, Smarajit Bandopadhyay married Aparna Adhikari, daughter of Baidyanath Adhikari, in 1935. After independence, he remained equally active in various developmental works of the district. On May 16, 2000, Smarajit Bandopadhyay departed to the afterlife, making the people of the district cry.

8. Jagannath Majumder (1911-1999)

Jagannath Majumder, a son of Nadia and freedom fighter, was born on October 9, 1911, in a respectable family in Krishnanagar. ('Swadhinata SN', 1973, Pg-245) His father's name was Shrishchandra Majumder. Almost all of his family participated in the Civil Disobedience Movement in 1930 and were subjected to police torture and imprisonment. While studying at Krishnanagar Collegiate School, Jagannath Majumder came into contact with another prominent revolutionary of Nadia, Anantahari Mitra. ('Swadhinata SN', 1973, Pg-245) He was detained as a prisoner of war without trial immediately after his ISC examination at Krishnanagar College (1930) and remained in Krishnanagar Jail until 1933. During this period of imprisonment, he was interned in Buxa prison camp and in villages such as Rajshahi and Dhaka.

In 1941, he became the General Secretary of the Nadia District Congress Committee. The following year, on 18 August 1942, the All India Congress Committee in Bombay, under the leadership of Gandhiji, issued a dire warning to the British power – 'Quit India'. At that time, Jagannath Majumder was the Secretary of the Nadia District Congress Committee. The Nadia District Congress Committee office was then located in a rented one-storey house at the end of the High Street on the banks of the Gorai River. At that time, Jagannath Majumder lived in the house of Ajit Roy and Kali Roy on Rajani Road in Krishnanagar. This house was a refuge for many Swadeshis in those days. ('Swadhinata SN', 1973, Pg-246) Responding to the call of the Quit India Movement, the political sky of Nadia was filled with clouds. Young souls danced to the call of death, with a burning desire to break the chains of the motherland in their hearts. The British government, horrified and shocked by such actions of the youth, immediately arrested the Congress leaders. That day, the workers of Nadia forgot all their factions and united in the turbulent wave of the movement. Responding to Gandhiji's call, the revolutionaries of Nadia, including Jagannath Majumder, jumped into revolutionary activities.

The next day, the police sealed the Nadia Congress office. Due to the public awareness in Nadia, an arrest warrant was issued against Jagannath Majumder. He skillfully hid himself, but when he was not found, warrants were issued against his other colleagues, such as Shibram Gupta, Sanat Mukherjee, etc., and they also hid themselves and fled. The police arrested many student and youth activists and heavily lathicharged the Congress student procession. Student youth leaders like Manoranjan Sen, Patitpavan Chattopadhyay, Mohankali Biswas etc. were arrested and went to jail. At this time the Communist Party raised the voice of people's war. In India too they were supporting the war effort of the British power. A few days ago they supported Subhash Chandra, but now they are openly condemning Subhash Chandra. Jagannath Majumder stayed in Krishnanagar for a few days during this time, hiding his body. But

the police continued their relentless search for Jagannath. It is not possible to hide from the police in the district for long. Then he took refuge in Badrinarayan Chetlangiya. Badrinarayan had indirect sympathy for the freedom fighters. Although sheltering the revolutionaries in his house was very risky, there was a possibility of torture at the hands of the police. Therefore, it is not possible to not cooperate with the revolutionaries. So Badrinarayan, on his own responsibility, sent Jagannath Majumdar to Calcutta in his own motor car, throwing dust in the eyes of the police. ('Swadhinata SN', 1973, Pg-247)

In the meantime, however, many revolutionaries from Nadia had escaped arrest and moved to Calcutta. Mahadev Sarkar's house was on Wellesley Road in Calcutta, but this house had not yet come to the attention of the police. This house on Wellesley Road was where Nadia workers, regardless of party affiliation, used to meet. Many revolutionaries from the district had taken refuge here for a few days. Intense preparations were underway here to activate the movement in the district. Leaders from all parts of the district, including Haripada Chattopadhyay, Sanat Mukherjee, Satyesh Bhattacharya, Shibram Gupta, Ramesh Goswami, etc., came together to organize in villages to fulfill the unwavering resolve of Gandhiji's motto, 'Do what you will.' At this time, despite the fact that Haripada Chattopadhyay's wife was ill, he disregarded all the bonds and jumped into the movement. Jagannath and Haripada set out for the villages of Krishnaganj police station. There was an arrest warrant against them, and the police were watching them closely. Ignoring all this, they started moving rapidly from village to village. They received a wonderful response everywhere.

Thousands of psycho-styled programs started being distributed from village to village under their initiative. This time, there is no more trouble with jealousy and discrimination, no time to judge policies. Independence must be brought by any method, any policy. *"The policy of the revolutionaries was 'cut the wires', 'destroy the rail lines', 'burn the police stations', destroy the post office treasury', 'destroy the bridges', 'burn the railway stations', etc. In other words, destroy the British military initiative in any way you can. Make the means of help useless, cut off communication. Our war is a war for freedom against the British."* ('Swadhinata SN', 1973, Pg-247) Needless to say, this propaganda gained extraordinary popularity. The student youth group took up this adventure on their own initiative.

The police, of course, did not sit idly by. Workers were bombed from airplanes to lay the railway line near Ranaghat. Muragachha and Alamdanga railway stations were burned down by the fanatic revolutionaries. Krishnanagar railway station was not spared; local trains were set on fire at the station. Telegraph wires were cut in villages and submerged in ponds. ('Swadhinata SN', 1973, Pg-247) Wire-cutting shears with a power of 16,000 to 32,000 volts were collected from various places and distributed among the workers of the district. A lot of petrol was needed to light the fire, which

was very difficult to procure. Petrol was not available everywhere. Therefore, a special strategy was used to procure petrol from Kolkata and send it to Nadia. The intelligence and dedication of the youths like Jiten Das, Kali Roy, Gopal Mukherjee etc. in these works are truly praiseworthy.

At this time, a plan was made to blow up the Alamdanga Bridge by bombing it. Jagannath Majumder himself went and one day saw the damage at Alamdanga on the spot. But when he went to Kolkata to collect bomb materials, he found that the police were searching his residence. So he somehow escaped in the darkness of night. Since it was not possible to collect bombs or bomb materials, he left Kolkata for Dhanbad, along with the young brave activist Taradas Bhattacharya of Faridpur. He procured dynamite in Dhanbad. With dynamite, he went with Taradas, Ramesh Goswami to blow up the Alamdanga Bridge. But the dynamite sticks were not very strong, so this attempt failed. Although Sanat Mukherjee and Shibram Gupta were quite experienced in explosives and bombs. They were preparing for these things in the secret hangar in Kolkata. But for the bomb, they needed picric acid grains. With that, the Dakshineswar formula bomb would be made, which has high explosive power. A few bottles of granular picric from the German company Mark were procured and supplied. ('Swadhinata SN', 1973, Pg-248) They were then staying in a secret hideout on Creek Row in Calcutta. But the police came to know about the secret meeting and arrested Sanat Mukherjee and Shibram Gupta in a sudden search.

Suddenly, the police harassment increased so much that it became impossible for the revolutionaries in Kolkata. Jagannath Majumder started staying in different places in Kolkata. But they could not stay anywhere for more than 4-5 days, as there was a high possibility of being caught. Haripada Chattopadhyay, Satyesh Bhattacharya and Jagannath Majumder again started roaming from Kolkata to the villages of Chuadanga and Kushtia subdivisions of Nadia. The police are also relentless, chasing everyone. Jagannath and his colleagues are somehow surviving from the police by running here and there.

At that time, the surrounding area was flooded in heavy rains. Jagannath Majumder took shelter in the house of Dr. Anang Majumder in a village on the banks of the Padma. The police also chased them and reached the village. The police raided the village late at night, but Jagannath Majumder got the news of the police coming to the village through the watchman. Since the police surrounded them, they had to flee immediately. In that heavy rain, there was no other way but to cross the dangerous and inaccessible river. They crossed the Padma and reached Kushtia the next day in a small 'dinghy' boat on the Gorai River. They had many documents and secret equipment with them. Even though Haripada Chattopadhyay wanted to throw those papers into the water, Jagannath Majumder did not let them get destroyed. In the meantime, many revolutionaries of Nadia had been caught by the police, but Jagannath Majumder

managed to escape by repeatedly throwing dust in the eyes of the police. After being on the run for almost eight months, the police surrounded him at the junction of Gariahat and Gorcha First Lane and arrested him. The next day, he was taken to the Lalbazar lockup. In this way, Jagannath Majumder was taken to the court in a prison van on Lord Singh Road every day for 15 days. They tried to get secret information by interrogating him for hours. But in vain, they framed many charges against him and sent him to Alipore Central Jail.

After being kept in Alipore Jail for about 15 days, he was sent to Krishnanagar Jail. Jagannath Majumder arrived at Krishnanagar Jail with his hands in handcuffs and a rope tied around his waist. Here, the police registered a case against him, making him a co-accused along with Shibram Gupta, and charging him under several criminal sections. While this case was going on, for some unknown reason, Jagannath was sent to Delhi under very strict security in secret. Perhaps the police intended to implicate Jagannath in some conspiracy case in Delhi and arrange for severe punishment. But the police's efforts failed. He met some Bengali prisoners in Delhi. Later, another batch of prisoners from Bangladesh was brought to Delhi. Jagannath's days passed with them. After spending a few months in Delhi jail in such a condition, Jagannath was sent to Dum Dum Central Jail. Jagannath was imprisoned there under the Defence of India Act. He was finally released from Dum Dum Central Jail in September 1945. He lived for a long time after independence and extended his service to Nadia district and Bengal. This son of Nadia passed away in 1999, leaving all his work and efforts before us.

9. Shibram Gupta (1913-1994)

A child of Nadia, revolutionary Shibram Gupta was born on March 19, 1913, in Nediar Para, Krishnanagar. (Islam, SMT. 2008, Pg-108) His father's name was Manindranath Gupta. Thanks to his father, Shibram was involved in the Non-Cooperation Movement at the age of just 9. When the Congress declared the Non-Cooperation and Boycott Movement in 1921, Shibram attended a meeting with his father at the ground adjacent to Krishnanagar Town Hall. Shibram was surprised to see the people present there throwing foreign clothes into a fire. He learned from his father that these clothes were foreign and that the government should be busy by boycotting them. In front of others, Shibram took off his foreign clothes and threw them into the fire. This is how Shibram became interested in the revolutionary movement. In 1928, during the session in Calcutta under the presidency of Pandit Motilal Nehru, Shibram went with his father to see the Congress exhibition. It was there that he was particularly attracted to the Congress Volunteer Force and its general Subhash Chandra Bose. It was from here that he was inspired to participate in the national movement.

The activities of the then service institutions in Nadia district inspired Shibram Gupta. Institutions such as the ‘Daridra Bhander’, ‘Satkar Samiti’, ‘Sadhana Library’, the Byam-Samiti (Krishnanagar Athletic Club) were the centers of revolutionary party organization in Krishnanagar, actively engaging the youth in public service, practicing nationalism, and exercising. Anantahari Mitra's associates and colleagues ran these organizations. The Sadhana Library had a juvenile section, where Shibram and his friends of the same age would read biographies of Khudiram, Kanailal, Satyendranath, Bagha jatin, etc., the history of the freedom struggles of different countries, and the history of the Jallianwala Bagh massacre. (Islam, SMT. 2008, Pg-108) At this time, the rebel poet Kazi Nazrul Islam lived with his family in Congress Cottage on Chand sarak in Krishnanagar. He often visited Shibram's house at PL Chatterjee Lane in Nederpara. Discussions and meetings were held there from time to time. In those discussions and meetings, Shibram heard many stories that inspired him with nationalist ideology.

The Sadhana Library played a significant role in Shibram's life. It was through this library that Shibram Gupta came into contact with Pramod Sen and Taradas Mukherjee, close associates of Anantahari Mitra, and leaders and entrepreneurs of revolutionary organizations such as Govindapada Dutta, Amiya Roy, Mahadev Sarkar, etc. While he was a student at Ram-Box School, revolutionary Tarakdas Banerjee was his teacher. While Shibram was at this school, the teacher Tarakdas Banerjee was arrested by the police and imprisoned. It was against this backdrop that Shibram joined the national movement. There was a volunteer group in Krishnanagar, one of whose volunteers was Shibram Gupta. The uniform of the volunteer force was red khadi military shirts--they were workers of the ‘Daridra Bhander’, ‘Satkar Samiti’, the athletic club and the Sadhana Library. (‘Swadhinata SN’, 1973, Pg-337)

Sharat Mukherjee and Shirish Mukherjee taught them to march in the club grounds. The captain of the volunteer force was the best gymnast Narayan Sarkar. These volunteers served at the Krishnanagar ‘Bardol Fair’. Due to the huge crowd at the fair, there was a special shortage of drinking water at that time. These volunteers used to provide drinking water, maintain peace and order, control vehicles, etc. at the fair. At that time, every year on the night of immersion of Jagaddhatri Puja, the procession group would create chaos by creating chaos in the procession. They would also disturb the peace of the idol worshippers. Noting the excellent work of this volunteer force, the district administration requested Tarakdas Banerjee to take charge of maintaining peace on the night of Jagaddhatri Puja. Tarakdas Banerjee agreed on the condition that no police would be deployed to maintain peace and that the police would remain in their respective barracks that night.

Although the police administration was upset by this proposal, it ultimately accepted Tarakdas' proposal and decided that no police patrol would be on the streets. During that procession, volunteers were engaged in maintaining peace in the city at

night during the idol immersion. After this incident, the police started giving considerable importance to the volunteers. But gradually a situation arose that damaged the relationship between the volunteers and the police. While searching Sadhana Library for illegal books and pamphlets, the police got into an altercation with a group of students. The police arrested a teenager named Joydev Sarkar and took him away. The volunteer force followed the police and gathered in front of the police club to free the teenager. (Islam, SMT. 2008, Pg-109) When the situation got out of hand, the police resorted to massive lathicharge. The volunteers did not retreat and attacked back. Some people were injured in the incident on both sides. The members of this volunteer force directly participated in the political movement and at various times picketed schools, colleges and excise shops, and for this they had to suffer imprisonment and police torture.

Shibram played a significant role in the civil disobedience movement. When the Satyagraha and Civil Disobedience Movement began in 1930, Shibram and his companions volunteered to picket liquor and tobacco shops. In 1931, during a picketing, some police officers were beaten by Shibram, and on that charge, a team of police arrested Shibram from the juvenile section of the Sadhana Library and took him to the police station. But when the police officer who beat him failed to identify him, Shibram was released after being detained for several hours. ('Swadhinata SN', 1973, Pg-338) The police at this time imposed government restrictions on his father because of his son's involvement in revolutionary activities. Shibram's father was a poet of modest means.

On 17 March 1931, Shibram was arrested by the police as a prisoner of war and sent to Krishnanagar. From there, he was sent to a prison camp in Berhampore. When a mass hunger strike began in August 1937 in support of various demands of political prisoners, he observed a hunger strike from 16 to 26 August. While in the Baharampur prison camp, Niranjan Mukherjee and Dhiren Das escaped from the camp and took refuge in Shibram's house in Krishnanagar for a few days. A few days later, when the escaped prisoners were caught, the police found a revolver with Dhiren Das. ('Swadhinata SN', 1973, Pg-339) After being detained in the Baharampur prison camp until 16 September 1937, Sri Gupta was interned in Comilla.

Shibram was released at the end of November 1937. After his release, he actively joined the Congress organization. Then, Shivaram joined the farmers' conference held in Harinarayanpur, Kushtia, with a group of volunteers from Krishnanagar. After going from Krishnanagar to Alamdanga, he went on foot from Alamdanga to Harinarayanpur. When the political conflict within the Congress reached its peak, after the Haripur Tripuri Congress, an anti-compromise conference was held at Ramgarh in March 1940. Then, under the leadership of Tarakdas Banerjee, Niranjan, Harichara Pramanik, and Gopal Sarkar participated in the conference as representatives. The

president of that conference was Subhash Chandra Bose. (Islam, SMT. 2008, Pg-109) After completing the Ramgarh conference, he returned to district with Tarakdas. As per Tarakdas's advice, in August 1940, he toured villages like Darshana, Bara Andulia, Baldia, Phulbari, Shankar Chandra, Jhenaidah, Damurhuda, etc. to prepare for the future movement and reached Chuadanga.

The historic 'Quit India' resolution adopted by the Congress on August 9, 1942, also had an impact on Nadia district. Here too, the student community participated in the movement extensively. The large student march that took place on August 26th was stopped by the police when it reached Krishnanagar College Street. When an unusual tension arose, a police officer drew his revolver to control the situation. Immediately, when Manoranjan Sen tried to take away the revolver, a scuffle broke out and the revolver fell to the ground. At that time, the police used reckless batons to attack the student-youth procession, injure many. The other students sent the injured to the hospital and while they were in the hospital, the police arrested all the injured students and sent them for trial. In the trial, Manoranjan Sen, Kiran Chatterjee, Purnendu Bhattacharya etc. were sentenced to rigorous imprisonment. ('Swadhinata SN', 1973, Pg-339) Earlier, on the day of the hartal, when a student procession took place, the students forcibly closed down some shops as they were open. On these charges, including the attack on the excise shop, the police arrested and later sentenced Jagannath, Anil De, Mohankali, Patitapavan, etc. (Islam, SMT. 2008, Pg-109) The protest march that took place on August 26th against the police's use of lathicharge was led by Shibram Gupta. However, the march was illegal because Section 144 was imposed in the city that day.

When the police came to arrest Shibram Gupta on charges of leading an illegal procession, he managed to escape. After hiding in Krishnanagar for a few days, he went to Kolkata and maintained contact with the district from there. In Kolkata, he rented a house in Creek Row under the pseudonym 'Bhudhar Pal', where workers from different parts of the district used to meet. Workers like Niranjan Modak, Ramani Goswami, Mohsin Reza, Avani Maulik and others used to meet there for the needs of the district's movement. ('Swadhinata SN', 1973, Pg-339) Shibram and Sanat Mukherjee lived in different places in Kolkata due to the need to move. At times, they would even hide in Mahadev Sarkar's house.

Four months after conducting illegal processions during the August Movement of 1942, the police in Calcutta arrested Shibram Gupta and Sanat Mukherjee on 1 January 1943. During the arrest, there was a minor clash with the police and they were taken to the nearby Campbell Hospital. After treatment, they were taken to Muchipara police station. The police searched the Creek Row house where Shibram and Sanat Mukherjee lived and seized a large number of illegal anti-war manifestos and pamphlets. They were convicted by the Chief Presidency Magistrate for possession of

prohibited documents and sentenced to one year in prison. During this time, they were in the Presidency Jail. Sanat Mukherjee, who was accused of burning trains, was in hiding in Creek Row, Kolkata. He was also caught with Shibram.

At the same time, Nilratan Basu of Kolkata was also arrested. After searching his house, the police seized chemical materials, explosives, hand grenades, and Dakshineswar type bomb shells. In that case, the police charged Sanat Mukherjee and Shibram Gupta with conspiracy. ('Swadhinata SN', 1973, Pg-342) But although they were acquitted on the basis of evidence, Nilratan was sentenced to four years rigorous imprisonment for possession of explosives. Shibram Gupta was brought from Alipore to Krishnanagar jail to face trial on the previous charges. He was charged with conducting an illegal procession. After a ten-month trial, he was sentenced to one year in prison on the previous charges by the Krishnanagar Sadar Subdivision Court, but after the expiration of his prison term, he was detained without trial and was released from the Presidency Jail on 17 December 1945. (Islam, SMT. 2008, Pg-110)

After independence, Shibram Gupta dedicated himself to the work of nation-building by holding positions such as the Rifle Club Organization, District Commandant of the National Guard, Secretary of the Public Library, Commissioner of Krishnanagar Municipality, Secretary of the Red Cross, etc. When the Nadia district Congress session was held under the presidency of Jawaharlal Nehru in 1954, Shibram Gupta was the secretary of the committee and Tarakdas Banerjee was the president. The revolutionary, a son of Nadia's land, passed away on January 17, 1994. (Islam, SMT. 2008, Pg-110) An old age home has been built in the residence of Krishnanagar Golapotti to preserve the memory of this revolutionary who has been neglected and neglected forever.

10. Mohankali Biswas (1925-1976)

During the turbulent times of the Non-Cooperation Movement, when the sound of protest against the British government was in the air, Mohankali Biswas emerged in the revolutionary atmosphere of Nadia during that turbulent and turbulent time. Mohankali Biswas was born on 25 April 1925 in a respectable family in Nediarpara, Krishnanagar. (Islam, SMT. 2008, Pg-110) Her father's name was Hazarilal Biswas and her mother's name was Pushpalata Biswas. Mohankali got involved in political movements while she was a student. The inquisitive outlook of her childhood helped Mohankali become a successful revolutionary.

While a student at Krishnanagar A.V. School, Subhash Chandra once landed at Maheshganj ground by plane. The plane was flown by Mr. Ranjit Palchowdhury. He was a member of the Calcutta Biman Sangha and actively participated in the nationalist movement. He was a special admirer of Subhash Chandra. ('Swadhinata SN', 1973, Pg-

308) A group of volunteers from Krishnanagar arrived at the Maheshganj ground to give a ‘guard of honour’ to Subhash Chandra. There, Subhash Chandra was given a ‘guard of honour’. Mohankali Biswas was present at the event. Mohankali went to listen to Subhash Chandra's speech at a public meeting held in Nabadwip. After listening to Subhash Chandra's speech at that public meeting in Nabadwip, his desire to become a soldier in the freedom struggle was strongly awakened. Standing on the terracotta floor of Nabadwip, Mohankali resolved to join the struggle that day. Just as people desire to see the vision of various wise men and scholars, Mohankali's desire to see Subhash Chandra was exactly the same. Subhash Chandra's touching speech inspired her to follow Subhash Chandra.

Mohankali was inspired by coming into contact with student leader Biswanath Mukherjee. At this time, on the one hand, the mental preparation phase for the revolution was going on in the A.V. school; while at the same time, studies were going on at the same pace, and physical exercise was also going on to gather strength. When the physical strength and mental preparation were complete, the ‘August Revolution’ of 1942 appeared. During that preparatory period, he came into contact with the revolutionary Govindapada Dutta for a few days. Having him as his tutor transformed Mohankali's life. Govindapada's political ideas had a profound impact on the student Mohankali. (‘Swadhinata SN’, 1973, Pg-309) Mohankali came into contact with another great teacher, Bibhutibhushan Banerjee.

World War II was in full swing, with the American army and the British army also arriving at new bases in various places. Krishnanagar CMS School has a British army base. Strict security arrangements have been made at that base. At this time, at the initiative of the revolutionaries, slogans like ‘British Quit India’ and ‘British Bharat Chadho’ are being written all over Krishnanagar city against the British rule. The same should be written on the gate of the CMS School, through which one can also protest against the British army. The responsibility of this work was given to Mohankali by the student organization. But Mohankali was made to understand that this task was extremely dangerous and could even be life-threatening. Because the soldiers at the school's army base are under orders to shoot on sight. So doing this task with dust in the soldiers' eyes was not only risky, but also impossible. Mohankali made this impossible task possible with Shyam Chand Ganguly. The next morning, it was seen that ‘British Quit India’ and ‘British Bharat Chadho’ were written in big letters with tar on the gate of CMS School. (Islam, SMT. 2008, Pg-111) Although Mohankali did not return home that night, he spent the night awake in a motor garage.

Although the police were unable to arrest Mohankali in the CMS school incident, they got the opportunity later. While a student at Krishnanagar College, Mohankali was arrested along with his colleagues under the Defence of India Act on 24 August 1942 for hoisting the flag in the college and leading a student procession. (‘Swadhinata

SN', 1973, Pg-309) Among his companions were Bishwanath Mukherjee, Yoganath Mukherjee, Anil Dey, Sunil Maitra, and Patitapavan Chatterjee. After spending about two months in pre-trial detention, on 4 November 1942, they were sentenced to six months and one year in prison in two cases by the Krishnanagar Criminal Court. Later, on 11 November, they were sentenced to one year in prison in two more cases. The two sentences were ordered to run concurrently. (Islam, SMT. 2008, Pg-111)

While undertrial prisoners were returning from court to jail, Mohankali and her companions broke the door of the prison van and escaped. The police, helpless, kept chasing them, pleading in various ways so that the prisoners would not escape. If the prisoners escaped, it would mean losing the job of the police guard. So the prisoners all planned together to visit the Durga idol and meet their relatives at home, then returned in the prison car. But they were sentenced to another six months of rigorous imprisonment for breaking into a prisoner's car and escaping. (Islam, SMT. 2008, Pg-112) The prisoners were handcuffed while being transferred to Alipore Jail. The police were afraid that the prisoners might escape again.

While in Alipore Jail, Mohankali met Gandhian Satish Dasgupta and revolutionary Sunil Chatterjee. Their contact further strengthened Mohankali's revolutionary ideology. Mohankali Biswas was released from prison on 24 September 1924. Towards the end of that year, he formed a cultural organization called 'Alok Chakra'. ('Swadhinata SN', 1973, Pg-309) Eminent figures such as Hemanta Kumar Sarkar, Bijaylal Chattopadhyay, Kshitish Chatterjee, etc. used to deliver speeches on different topics at that cultural organization at different times. At this time, the 'Anantasena' group (named after martyr Anantahari Mitra) was formed in Nediarpara by Sanatkumar Mukherjee and Ranjit Gupta. The GOC of that volunteer group was Mohankali Biswas. This group also had its own study group. Mohankali established a gymnasium called 'Nadia Gymnasium' and a homeopathic charity hospital called 'Arogya Bhavan'. ('Swadhinata SN', 1973, Pg-310) The doctor at that hospital was Professor Tarapada Mukherjee of Vidyasagar College.

In February 1945, the police simultaneously searched Mohankali's charity clinic in Gowari Bazar and his residence in Nediarpara on suspicion of illegal possession of firearms. Mohankali was detained for a long time at the Kotwali police station and released after recording a statement. The incident did not stop there, but the police confiscated his father's legally owned gun without giving any reason. The police returned the gun after a long time. About 6 months after this incident, the police again raided her house, shop and the house of Ashutosh Biswas in Chutarpara. In fact, Mohankali had already moved the necessary documents to her in-laws' house, thinking that her house was not safe. He did not keep anything in his house that the police could seize in a sudden raid. Needless to say, the police did not find anything of the kind in Mohankali's house. At that time, Mohankali's wife Renukarani was at her father's

house and she was able to protect the documents carefully. ('Swadhinata SN', 1973, Pg-310)

While a third-year student at the Scottish Church College in Calcutta in 1944, she was involved in various organizational activities of the gymnasium run by revolutionary Pulin Bihari. However, Mohankali was expelled from the college and the college hostel on charges of being involved in the student movement. At that time, Mohankali was an Economics Honours student. He then enrolled in Krishnanagar College and was expelled from there too, but passed his B.A. from Vidyasagar College in Kolkata. In 1946, Mohankali, a student of the post-graduate class of Calcutta University, participated in the 'Rashid Ali Day' procession. When the police fired bullets and batons during the procession, Mohankali was injured and admitted to the hospital. He was unable to complete his studies due to a severe injury to his right hand, which caused difficulties in his studies for a long time. Later, in 1951, he passed his MA from Calcutta University as a non-collegiate student. (Islam, SMT. 2008, Pg-112) After independence, he was elected as the president of Krishnanagar Municipality in 1958 and 1962. He was also the secretary of AV High School for some time. This great revolutionary passed away in 1976.

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Chapter 6: Social and Psychological Analysis

Introduction

The armed revolutionary activities of the revolutionaries who emerged in Nadia in the first five decades of the twentieth century left the British government in considerable perplexity. Krishnanagar, the heart of the district, became one of the centers of revolutionary activities. During this period, through the tireless perseverance and self-sacrifice of the revolutionaries, there was widespread revolutionary activity in Nadia. Many of the revolutionaries were repeatedly arrested and imprisoned. Some were sentenced to death by hanging, while others were exiled to the island with life imprisonment. But have we ever thought about what the personal lives and social aspects of these revolutionaries were like? What kind of economic background did they come from? How active were their personal pursuits and cultural environments?

No, this kind of context is not usually discussed much. Therefore, history can never be complete without discussing the socio-economic factors that were active behind the political activities of the revolutionaries. Injustice is also done to the revolutionaries. Ignoring the immense mental pressure and the rejection of their relatives, the revolutionaries have come forward with the goal of breaking the chains of subjugation of the motherland. They had to do everything to reach that goal. Some left their studies midway, some left their jobs and some left their parents, wives and children. They have abandoned the bright future with its potential and chosen the thorny path of death. Despite knowing that death was inevitable, they have stood fearlessly in front of the guns of the British rule. They have not hesitated to sacrifice themselves when they have no way to protect themselves from the enemy in the attack and counter-attack.

1. Childhood and Family Environment

There is a special need for analytical discussion on the social and cultural aspects of the lives of all these heroic children of Nadia. For the convenience of discussion,

some special aspects can be highlighted and analyzed. In this case, it is best to first determine the context of the revolutionary's involvement in revolutionary activities by discussing their childhood. The beautiful natural environment of Kayagram, a small village on the banks of the Padma, in which Jatindranath spent his childhood, was very pleasant. *"Three miles behind the village is the Padma; in front of it is the Gorai, a tributary of the Padma, at the foot of the hill. During the rainy season, the image of the Gorai becomes very frightening. Then, people bathe in groups at the ghats along the river, but no one dares to enter the water alone for fear of crocodiles. Even when stood alone on the bank of the river, the sight of that terrifying figure in the river made people shiver with fear. But that young widow from Kayagram had a unique nature. Even during the rainy season, she came to bathe daily at a secluded ghat with her lively, plump five-year-old son in her arms. He bathed for a long time and taught the boy to swim. Sometimes he pushed the boy far into the water and said with fear, 'What is your fear, go further, go further'."* (Bagchi, M. 1968, Pg-27)

A widowed mother is confidently teaching her only five-year-old son to swim in the Gorai River, which swells during the monsoon season, with strong waves and swirls, and whose endless water flows at a tremendous speed. Like the Padma, the river takes on a terrifying appearance during the monsoon season, full of crocodiles and sharks. Even imagining this scene makes our hearts tremble with fear. It is pushing its son to the brink of death with its own hands. We don't know how many mothers there were in Bengal at that time, but we can easily guess that there weren't many mothers as fearless as Saratshashi. *"When someone would say to him, 'Don't you have any fear in your heart - you're pushing that little boy into the middle of the river,' Saratshashi would laugh and say, 'The Gorai River is small, and one day he'll swim across the Padma and Meghna'."*(Bagchi, M. 1968, Pg-28) There is no doubt that the ever-fearless revolutionary hero who truly struck terror into the hearts of the British Raj in the later period was a man of extraordinary character. From learning to swim in the turbulent Gorai River as a child to the day he sacrificed himself in a head-on battle with Taggart-Loman on the banks of Buribalam in Balasore, the life of this revolutionary is full of surprises and surprises.

As a teenager, Jatin grew up in his uncle's house and was amazed by the social scene outside and the terrifying nature. A question arose in his mind - how did people build such a formidable bridge over a vast, bottomless, rushing river? When he asked his aunts, uncles and cousins, they told him the amazing story of how the bridge was built. The British had employed thousands of men to build this railway bridge. But after some time the bridge was built, it was broken by the flow of water. When repeated attempts to build the bridge failed, the workers fled in fear. Once in such a situation, Sahib got angry and shot at the fleeing laborers. 15-20 people were killed in the shooting. This thrilling story of building a bridge over the Gorai River left a deep mark on Jati's mind. Those whose blood stained the waters of the Gorai, whose

skeletons were mixed with the soil of the banks of the Gorai, were also innocent poor people of this village. The gentlemen shot and killed them without any fault.

The more Jatin thought about all these things, the more he seemed to swell with anger. The desire for revenge awakens in the boy's mind - he will take revenge when he grows up. *"Hearing this from Jatin's mouth, the elder aunt laughs and asks, 'Jatin, why are you beating the gentlemen?' Jatin easily says, 'why did they kill innocent workers like that? They are the king's people, they are the rulers of the country, they can do whatever they want—Jatin cannot accept this even if my aunt says this. According to him, even if they are the king's people, even if they are the rulers of the country, I will take revenge for this atrocity. When I grow up, I will kill the Sahibs."* (Bagchi, M. 1968, Pg-31) As he spoke, the child's eyes lit up; a look of wonder appeared on his face. It was as if the image of a future revolutionary hero was dawning within him.

Bagha Jatin came into direct or indirect contact with the environment and surroundings from which Jatindranath's revolutionary mind gradually developed, drawing its vitality, and the contemporary events that were creating one wave after another during his student life. And his life cannot be separated from these events and environment. Just as a tree grows from a tiny seed planted in the soil, exposed to the sun, wind and careful irrigation, similarly, the origin, development and gradual evolution of a revolutionary mind take place as a result of many processes.

Jatindranath was very talented; he had a great desire to pass his B.A. Even his uncle wanted his nephew to get married, travel abroad and become a civilian. But Jatin's mother's wish was not like that. His mother's demands made that wish disappear in his mind. Jatin was a very devoted son to his mother, but in order to make his widowed mother's life happy and peaceful, he did not have time to think about his own bright future. He quit college and tried to earn money. He had immense faith in his own abilities, so without taking any recommendation from anyone, he tried to get a job in an office in Calcutta. After passing shorthand and typewriting, he applied for a job in one or two offices. He didn't get any answers because he didn't have any work experience, or maybe he didn't have any strong recommendations. But he wasn't the type to be fired. The thought of having to make his mother happy, of alleviating his mother's sorrow, of bringing a smile to her face, made young Jatindranath so restless that he did not feel stable until he got a job.

At least a few hundred Bengali youths, for more than 3 decades since the beginning of this century, have been playing the game of life and death with a clear mind. We have witnessed that history, Bagha Jatin was one of them. He became very active ever since the Alipore bomb case started. The leadership he provided to the revolutionary movement in Bengal that day actually began from this time. After the Muzaffarpur incident, when the government's repression policy, especially its anger and attacks on

revolutionaries, became intense and fierce, Bagha Jatin emerged as a rival leader and launched a counter-attack on the government.

The background of the life of Basanta Kumar Biswas, the brave son of the infamous village of Poragachha in Nadia, is no less interesting. Basanta Kumar Biswas appears in a two-story building, a silent witness to history, standing on the banks of the narrow Kalinga River, steeped in memories of the Indigo Rebellion. Basanta Kumar's early life was spent in the rural environment of Poragachha. He started his studies in the village school with his cousin Manmatha Biswas. After completing his studies in the school, he was admitted to the Shrimanta M.E. School established by the prominent social worker Gagan Chandra Biswas in the nearby village of Madhabpur. In 1906, he left this school and joined Muragachha School. Ruplal Khan, the second teacher of Muragachha School, was a relative of Basanta and Manmathanath and the guardian of the school. The headmaster, Khirod Chandra Ganguly, was a patriot and a homebody. (Dhar, SN. 2011, Pg-52) His ideals and proximity instilled revolutionary thought in the hearts of Basanta and Manmatha. He taught the two brothers the ideals of patriotism and instilled in them the mentality of embracing death with a smile for the liberation of the country. He was able to make the two brothers realize that creation and construction take place only through self-sacrifice, which makes life worthwhile.

In the meantime, Jatindranath Mukherjee had started the work of a revolutionary organization in Krishnanagar, Nadia, to end foreign rule and achieve independence. Influenced by his ideals, many young men and women of Nadia surrendered to the freedom struggle by choosing the path of armed struggle. Martyr Basanta Kumar Biswas of Poragachha adopted this ideal as the best path in life. *"After coming into contact with Jatindranath, Basanta Kumar Biswas and Manmatha Biswas, with an unwavering determination to achieve independence for the country, devoted themselves to the work of the country in 1910, leaving their education at Muragachha School in Nadia unfinished. Leaving the secure shelter of his home village of Poragachha, he risked his life and set out on an unknown and dangerous path, coming to Calcutta at the call of the motherland."* (Dhar, SN. 2011, Pg-58) Revolutionary Rash Behari Bose was introduced to Basanta and Manmatha Biswas through the revolutionary Amarendranath Chatterjee. It did not take long for the two brothers to gain the trust and confidence of Rash behari Bose. Meeting Rash behari was a significant event in the life of Basantakumar which completely changed the course of his life.

The life of Bina Das, the fiery daughter of Bengal, has also progressed through various ups and downs. Bina Das's adventurous act at the convocation ceremony of Calcutta University created a huge sensation in the political history of Bengal and India. But the context of bina Das' emergence in revolutionary activities was no less interesting. Bina Das was the daughter of Benimadhav Das, Subhas Chandra Bose's teacher. It was not surprising that his daughter, whose disciple was a national leader,

would also dedicate her life to the country. Her father Benimadhav Das and great-uncle Binayendranath Sen had a profound influence on her life. When Bina's father was the headmaster of Ravenshaw Collegiate School in Cuttack, Subhasandra Bose was a student of that school. Benimadhav Das was transferred to Krishnanagar in Nadia on charges of spreading sedition in the school.(https://sobbanglay.com/sob/bina-das/) Sarala Devi, the mother of Bina Das, a pioneer in social service, ran an organization called 'Punyashram' for helpless and distressed women. Benimadhav Das and Sarala Devi sowed the seeds of free thinking in the minds of their children from their childhood.

Needless to say, it was in the family atmosphere that revolutionary ideas were developed in Bina Das' mind. In Bina Das's own words, *"The greatest thing we received from our father was the richness of unfettered freedom mixed with a deep abundance of affection and concern. I would compare myself with girls of my age at that time and understand how different our situation was."*(Das, B. 2015, Pg-5) This kind of lifestyle of Bina Das also caught the eye of her relatives. *(Seeing that I was so self-willed and headstrong, close friends and relatives would warn my father that he was being too indulgent and was spoiling me).*(Das, B. 2010, Pg-6) Father Benimadhav Das, did not feel that there was anything to fear in the way his daughters were raised. He had complete faith in his daughter. Although the younger daughter, Bina, was fickle, she did not do anything wrong, so he had nothing to worry about.

Later in life, it was seen that growing up in a family environment paved the way for Bina's future. Bina gained the strength to maintain her morale even in difficult struggles along the way from her family. Perhaps this is why, when Bina Das entered college, one of her classmates expressed surprise, *"Just by looking at your faces, it seems that you are very dear to your parents at home. You may be ready to give up everything because you have received so much in life - but I, the sister, have received nothing."* (Das, B. 2015, Pg-6) The significance of this was later felt by Bina every moments. In the solitary cell of the prison, on the lonely and hard street outside, she remembered the words of that classmate.

It was during the Non-Cooperation Movement that the wave of Swadeshiism reached Bina Das's home. Her imprisonment for the crime of Satyagraha, the introduction of a spinning wheel into her home, the demand for a thick red saree from a customer, etc., gradually changed Bina's world of mind. Not only had that, discussions about the Satyagraha movement, or discussions about Subhash Chandra's ideology and the path he followed, also attracted Bina. Subhash Chandra had given up the ICS and dedicated him to the country. Hearing this, a great change of heart took place in Bina's heart. She also pledged to sacrifice herself for the country. We have also found proof time and again that such thoughts of Bina Das were not at all unfounded. During her childhood, special arrangements were made to ensure that wife of Baralat would come

to their school once. Bina Das was asked to rehearse the ceremony of scattering flowers at the feet of Baralat-Patni to welcome her. She fled from there in deep humiliation. Like her, two other classmates decided to sacrifice their lives for freedom. *("I was revolted by the idea and walked out of the rehearsal. The plan was so insulting. I sat quietly in a corner of the classroom with tears in my eyes. Two other girls also walked out and joined me").* (Das, B. 2010, Pg-8)

Evidence of bina's increasingly daring nature was also evident in her protest activities. Reading banned books secretly, or reading Sarat Chandra's 'Pather Dabi', was punishable by imprisonment if found with her or at home. However, during her matriculation exams, Bina Das secretly read Sarat Chandra's book 'Pather Dabi' as soon as she got it. She liked the story of this book so much that she memorized the entire book after reading it over and over again. Not only that, she would occasionally discuss and argue about it with her classmates at school. She even wrote an essay on 'Pather Dabi' in his English first paper in his matriculation examination. The headmistress of her school (Hirandi) was shocked at how dangerous the matter was, because writing an essay on a banned book was tantamount to treason. Therefore, Bina's feat made her teacher fear that Bina's first paper might be rejected as a result. *("I wrote a long dissertation on Pather Dabi in my faltering English. Our head mistress, Hirandi, was appalled, and in consternation exclaimed, 'What have you done, Bina! The book is proscribed'").* (Das, B. 2010, Pg-8) How much courage would it have taken for a girl to take such a step? Rather than stopping there, Bina devoured books like Nirbasiter atmakatha', 'Kara Kahini 'Banglay Biplobbad', etc. After reading these books, Bina would regret why she was deprived of such a life opportunity.

When she was a student at Bethune College in 1928, she could not distance herself from the British opposition when the Simon Commission became agitated. She joined the boycott movement against the Simon Commission. She protested by picketing the college. The strike was observed in every class, in the words of Bina Das—*"The strike went very well, this is the first time this has happened in a government school-college. The principal did not say anything to the day-school girls, but told the boarding girls—you have to apologize, otherwise leave the boarding school."* (Das, B. 2015, Pg-8) This incident at Bethune College was quite interesting. When the situation in the college became tense, some people left the boarding school. The college might have been closed down altogether if Subhash Chandra had not intervened. The college was not closed down, but the principal himself resigned from his job. *("The principal resigned from service and went away. Before leaving she bid us farewell with tears in her eyes. She sat beside us on the grass and said, 'No, I don't want a chair. I am no longer your principal."* (Das, B. 2010, Pg-9) Bina Das was not familiar with this type of principal. She could never consider this stubborn and cruel English woman as her own. Yet, circumstances change people so much that Bina's heart ached at the departure of the principal.

This incident was certainly important not only in the revolutionary movement of Bengal, but also in the history of the women's movement of Bengal. It was unthinkable at that time that girls could also engage in such a movement and win it. Learning of Bina Das' success in such a movement created a sensation in the student community. A huge meeting was called at Albert Hall in Kolkata to congratulate the students of Bethune College and the students of Presidency College. A similar movement was also held by the students of Presidency College. Sarala Devi Choudhurani was happy with this kind of protest activity of the girls of Bethune College.

2. Marital and family environment

Just as it is important to discuss the context of the emergence of revolutionaries in revolutionary activities, it is equally necessary to analyze the youthful life of revolutionaries. Even though the revolutionaries responded to the call of the country and rushed into the struggle against the British rulers, were they able to enjoy their mature lives like those of ordinary Bengalis, enjoying milk and rice, a wife and children, and a home? How did the revolutionaries get to enjoy this important period of life, the time when people enter the workplace and spend it in their family life? Such a discussion can begin with the context of Jatindranath, the heroic son of Bengal. It has already been mentioned that Jatindranath was forced to leave college and get married due to his mother's objection. But what a cruel irony of fate, even though he left college and took up a job at his mother's request, his mother died suddenly.

His mother's death was a severe blow to Jatin. Even then, he did not disobey his mother's wishes; he accepted a job and married the girl of his mother's choice, thus establishing a family bond. His sister Vinodbala played a significant role in this. Jatin did not leave his mother's wish unfulfilled and married Indubala. They had four children—Atindra (1903-06), Ashalata (1907-76), Tejendra (1909-89) and Birendra (1913-91).(https://bn.wikipedia.org/wiki/%E0%A6%AC%E0%A6) Jatin also had to struggle hard in his married life. After being acquitted in the ‘Howrah Conspiracy Case’, Jatin had to face new problems. He was unable to find a job, and due to police complaints, he was unable to secure a job in either the government or private sector.

As it became extremely difficult to run his family, he had to move from Kolkata. Sister Binodbala, his wife Indubala, daughter Ashalata and two-year-old son Tejendranath started living in Jhenaidah, Jessore. Due to the pressure of the situation, Jatin had to take up contracting work. He started working as a contractor for the district boards of Nadia, Jessore, Khulna, Murshidabad etc. (Bagchi, M. 1968, Pg-129) He secretly carried out revolutionary activities under the cover of business. Under the cover of contracting, Jatin used to travel from district to district. He would travel miles and miles in a day, riding a bicycle, sometimes on horseback. The police would follow

him, but never once did the police suspect Jatin's true intentions. He showed the British government the image of being a complete family man.

Although the police's suspicions on Jatin were not completely removed. So even though Jatin continued his revolutionary activities under the guise of a contractor, there was a fear of being caught at any time. His wife Indubala was always in fear. One day, as Jatin was about to leave after lunch on his bicycle, his wife Indubala told him to return home quickly. The police might catch him at night. Indubala raised the issue of his aunt as a reason for such fears, *"Are you working as a contractor, or are you busy with something else?"*(Bagchi, M. 1968, Pg-134) In response, she told her husband about his contracting job, because if he didn't do that job, the family wouldn't be able to function properly. But Indubala is not unaware that Jatin is also secretly working for the country. In her own words, *"...still, sometimes I feel scared when I see the faces of the boys and girls. If the fire you have jumped into one day consumes you, where will we stand?"*(Bagchi, M. 1968, Pg-134) Despite his wife's fears, Jatin could not be diverted from his goal. He continued to run both his family and his revolutionary activities. So poverty must have hindered Jatin from carrying out revolutionary work.

Therefore, there is no doubt in saying that the children of those days were made of different metals. No sorrow, no hardship, nothing affected them. Such an amazing example of sacrificing oneself for an ideal is perhaps rare in the world. What inhuman labor the children of that time had to endure. It happened day after day, there was no food, no water, and often there was not even a place to lay his head. His eyes would turn red like a rose from lack of sleep. Yet there was that strange smile on his face, that strange promise in his eyes. We can also compare the revolutionary life of Bina Das with this kind of lifestyle. Bina Das, who was raised with the utmost respect by her parents, also lived in a similarly turbulent atmosphere. She got involved in revolutionary activities while studying at Bethune College. Despite being a good and talented student, Bina Das had to face the dangers of a difficult and difficult struggle. However, if she had studied the right way, she could have found a good job, gotten married, and lived a happy life. She could have led her life in a simple and easy way.

But Bina Das did not accept all that and dedicated her life for the nation and the country. However, it is true that she was not sentenced to death for her involvement in revolutionary activities, especially for shooting Stanley Jackson at the convocation ceremony of Calcutta University, although she was sentenced to imprisonment. But in return, she endured many hardships while in prison. The proof that her life will not progress in a straight path is the letter that Bina Das wrote to her parents after she was caught in jail. Written in the form of rhyme, each chapter of this letter seems to have shaken Bina's life's goal—

"In the bliss of heaven, the thunderous thunderclap
Shaking the unprotected little nest with a fierce blow

All the work in the queue
Here I stand today.
Why do hundreds of familiar and beloved
Voices float here from all around?
Why do the father's eager arms and
The mother's aching heart pushes aside
All obstacles and seek to keep the restless daughter,
Homeless and restless, in the midst of the scattered chest?" (Das, B. 2015, Pg-24)

Bina Das witnessed the plight of her fellow revolutionaries from the very beginning. Their socio-economic condition was so bad that they could not even afford two meals a day. Bina mentions this in her memoirs: *"I saw a girl walking from Ballygunge to Sealdah twice a day, and I learned that she was saving some of that money for the party's work. It didn't seem like they had any other feelings, desires, or consciousness in life. I knew some boys who were the sole dependents of their poor parents. The parents were almost completely destitute and were educating their sons, so that the sons would grow up to feed them, but their blind instincts effortlessly led them on an expedition on a remote path—The difference between his survival and death may be finer than a hair's breadth."* (Das, B. 2015, Pg-13)

Not only that, many children had to be humiliated at home. It was also not possible to satisfy the unjust demands of unruly, disobedient, and unruly children. No parent wanted to leave them on an uncertain and dangerous path without studying. So often, no one at home could afford to eat, and they were thrown out of the house. The police had the hungry, bloodshot eyes on all this. It was also seen that almost every child in Bengal had a spy behind them. As long as they lived, they would have to organize their work in this way, under endless torture of body and mind. Then one day, either the police net would pull them out and drag them off to the hellish dungeon of prison, or their life would end in a tragic accident.

Although death would not have failed them. Whatever the people of the country said, a deep pain pulsed in the innermost part of their hearts. Their strange deaths and burials would have brought a stir of intense protest into the daily routine of the country. People's eyes would go beyond the boundaries of petty interests and fall on the injustices of the country. The happiness and sleep of the happy would be disturbed, and the bed of thorns of the unhappy would become even thornier. (Das, B. 2015, Pg-14) Such incidents also happened in Bina's life. One day, she went to a friend's house for revolutionary work and when it was night, she was scolded by everyone in the house. Not only that, but there was even talk about Bina's character. Although it was later fixed, it was quite risky for a college girl to get involved in such an activity. It was after this that the convocation incident happened. After a long imprisonment, Bina married Jatish Bhowmik at the moment of independence, but not much is known about her marital life.

Bina Das herself spent a significant period of her life in prison. Seven long years passed one by one within the prison walls. Seven summers, seven monsoons, seven winters, seven springs, she had to spend within the four walls of the prison. In later history, the story of this prison life came alive through the lives of the revolutionaries. Surviving revolutionaries like Bina Das also look back on their lives and wonder how they really spent this time and how they survived. Although not all of this fear may be true. Bina herself thought, *"Is it really true that all of our life in captivity is a loss? When we later sit down to calculate the gains and losses of life, can we completely throw those seven years of bondage into the trash bin? Relatives and friends lament—we have wasted the best years of our lives in prison. The time when a person is at his fullest, when he is filled to the brim, when he can plunder with both hands, when he can pour out with both hands—that time we spent in a great empty deception."* (Das, B. 2015, Pg-31)

In one sense, this may be true. But there is another side to it. Despite hundreds of beatings and hundreds of clashes in prison, Bina Das and the revolutionaries never bowed their heads or became overwhelmed by pain. A secret source of strength from the deepest part of their hearts gave them strength and inspiration at every moment. This was the ideal of the revolutionaries; they never saw themselves as isolated. They knew that that period of their lives, with all its good and bad, gains and losses, was intertwined with the history of the life and death of a great nation. Therein lay Bina Das's ultimate solace, and a profound realization of meaning.

Bina herself sometimes thought that if she hadn't been in jail, maybe it wouldn't have been impossible to pass her M.A. well and go abroad on a scholarship. Then, upon returning, she could have found a well-paying job. *"But if I had taken this straight path of life, taking the fast prize given by life in my hand and greeting everyone's applause--would life's secret dissatisfaction have disappeared, would my deep longing have been satisfied? Wouldn't a hidden thorn of pain have wounded me inside? Isn't this a hundred times better? To make a little space for yourself forever beside the people, for the country, who are fighting for it. In this way, to atone for the accumulated sins of the country through extreme pain."* (Das, B. 2015, Pg-31)

History and the world know how many lives were sacrificed in India's war for independence, how much heart-wrenching sorrow filled its lives, bit by bit. But who knows how many fathers have tried to embrace their children through the torrent of tears, and how their children have thrown them away with cruel blows and torn themselves away? The tears of a tender mother grieve many, but the tears of a father? It is the stone-throated cry of a man, which is why it is so disturbing. The image of that world, centered around a boy or a girl, is half-burnt in the glare of fire. People only see the worker, they do not see the family, and they do not know the complete image of the home. Even after seeing and understanding all the conditions of the world, the worker

jumps in and never returns. The addiction of this world of work is so irresistible, so magnetic. (Dasgupta, K. 1954, Pg-23)

3. The ideal of character strength and sacrifice

The character of the revolutionaries was formed within the ideals by which their lives were guided in childhood and adolescence. While it is true that the hearts of all these revolutionaries were as soft as a jasmine flower, it is also true that the call of duty soon became harder than thunder. They had to resort to violence in order to follow the ideology of extremism. But a professional killer, even if he dances with the joy of killing, is never ready to sacrifice himself. Whereas the self-sacrificing revolutionaries did not lose themselves in the joy of killing, they learned to sacrifice themselves, inspired by the teaching that whoever sacrifices his life first, will be rewarded. That is the difference between a revolutionary and a murderer. Revolutionaries are always ready for extreme self-sacrifice, but the ultimate significance of all these revolutionary characters is revealed where the formation and education of the revolutionary mind involves sacrificing oneself to save the party and colleagues. The more this kind of character influence is transmitted among them, whether they are revolutionaries or social workers, the more successful they will become, abandoning the desire for pleasure and becoming initiated into the mantra of sacrifice in public service. (Gupta, S. 1366, Pg-25)

The prison life of the revolutionaries who were imprisoned or detained was not at all happy, the living conditions there were also very miserable. The people who entered the wall through the huge doors one after another, one day those doors would throw them out one by one. But are those who were expelled the same people? Didn't a rebirth occur in their lives? Didn't a huge transformation take place in their entire body and mind, inside and out? Did they suddenly regain the treasure of their loved ones who had suddenly lost it? The one whom his friends had respectfully sent forward on the ‘path of adventure’, wearing the tilak of victory, would he be recognized when he returned at the end of his journey? Hasn’t the tilak of victory on his forehead been erased by the melancholy of fatigue? Hasn’t his colorful northern robe been torn to shreds today? (Das, B. 2015, Pg-36)

Because of this, Bina Das sometimes felt as if the prison authorities were looking for ways to ruin the health of the revolutionaries. In addition to the lack of medical treatment in prison, where life could be saved if released at an early stage of the disease, they would wait until the disease became completely incurable. That was precisely the golden time for the prison authorities to release them. They also avoided the responsibility of dying in prison, even though they knew for sure that even if he lived, he wouldn't last long. That's why it's seen that one day, all the girls who entered

the prison with bodies that were not in good health, faces that were bright with intelligence and enthusiasm, came out one by one, some lying on stretchers in a dying state, some staggering, holding the hand of the jailer.

Is that all? The atmosphere inside the prison was filled with many things that turned the lives of the revolutionaries upside down. While sitting inside the prison, some of the revolutionaries heard the news of their mother's death, some received the news of losing their lifelong companion, sister or brother. There was someone in jail with Bina Das, a little older, whose nerves were visible from the outside; he was never seen to be upset or weak under any circumstances. However, one day in jail, when the news of his mother's death came, the atmosphere inside the jail was filled with longing tears. What is his lament, *"Mother, mother, I have never heard anything from you. Did you leave in anger?"* (Das, B. 2015, Pg-37) In fact, tears do not move ordinary people, but the breaking down of a strong person causes immense pain in the hearts of other revolutionaries. Apart from the curse of disease, illness and death, there were many other reasons why the idea of freedom did not fill the revolutionaries with unbridled joy. They feared what kind of environment they would find themselves in after being released from prison. There is a problem of survival due to the long gap, the changed environment, and the backwardness in the social structure. Everything may have changed, it may not be easy to adapt.

To know about the character strength of the revolutionaries, we need to understand the evolution of Jatindranath's leadership. The foundation of this leadership was self-respect and self-confidence. The combination of these two qualities, inherited from family sources and enriched by the environment, was noticeable in his character. His character was as sweet as it was generous. He was a self-sacrificing revolutionary—his wife, son, daughter, and family were all his, but he offered them all as if they were sacrifices in the revolutionary cause. But what is more important is that there was no place for any baseness in him. In these aspects, Bagha Jatin was truly exemplary in the revolutionary society of the early era of Bengal.

There is a genius in the thoughts, ideology and methods of this revolutionary hero, and this is why he was able to achieve a unique establishment in a very short time. For all these various reasons, he gained the glory of an elder. However, unfortunately for the nation, he was killed in the battle of Balasore before the full consequences of his leadership. Mani Bagchi has mentioned about the strength of character of Bagha Jatin in his book 'Bagha Jatin', *"Thousands of revolutionaries that day perceived Jatindranath as the embodiment of their ideals. That is why they welcomed him as their leader that day. The number of revolutionary disciples that Jatindranath had created with his own hands was not small. Innumerable young men, inspired by his inspiration, took initiation from him in the pursuit of revolution."* (Bagchi, M. 1968, Pg-143)

It is not a lie that Aurobindo said that Jatin was a wonderful man. One side of that wonderful man's heart was full of tenderness, while the other side was as hard and fearless as a granite stone. As strong as his body was, so was his courage and energy. Many of his classmates at school and college were familiar with this strength. *"If he saw any moral laxity or weakness in any of his classmates, he would scold them, saying, 'You will become a child of death'. 'Haven't you read Swamiji's writings? There is no greater sin than weakness; there is no greater strength than character.'"* (Bagchi, M. 1968, Pg-55) Behind the mental strength with which Bagha Jatin entered the workplace was a great ideal. The source of the enthusiasm, hope, and confidence with which he despised family and happiness, and overcame the illusion of a good government job to become a pioneer on a thorny and inaccessible path could not be anything other than a noble ideal. Bipin Chandra Pal used to say, *"There should be an ideal behind all great deeds."*(Bagchi, M. 1968, Pg-109) In the life of Bagha Jatin, we see that from the dawn of his youth, he was consumed by the dream of independence. This dream was just another name for an ideal. In his early youth, this ideal turned into a determination to conquer. Firm in that determination, he joined the secret society established by Pramathanath and Aurobindo, and, bearing witness to his religion, he faithfully fulfilled the oath he had taken for the freedom of his country and motherland throughout his short life.

In parallel with revolutionary activities, the revolutionaries also had to maintain harmony in the social sphere. It is said that Jatindranath gained popularity among the people of Kaptipoda through social activities. Before the Battle of Balasore, Jatin had to be busy with social activities to facilitate the revolutionary work. There, he temporarily set up a temporary residence called 'Sadhu Baba Ashram'. He was able to become a companion of the villagers in their joys and sorrows. Every evening, he would take classes to teach the illiterate villagers. It was here that Jatindranath met the local contractor Manindranath Chakraborty. He was a great benefactor and confidant of him. (Bagchi, M. 1968, Pg-156)

We cannot even imagine the immense physical suffering that Bagha Jatin went through as he reached the final confrontation of his life. They had to walk for two days through unimaginable conditions. For two days they did not get a chance to rest, let alone sleep. They had not even had any food in their stomachs, and everyone seemed to be feeling exhausted from hunger and fatigue. They saw a shop on the way and ate a few snacks. How could Jatindranath sacrifice himself as the last sacrifice before his death, the revolution he had inaugurated at the beginning of his youth, the revolution he had organized with his extraordinary talent, miraculous bravery, and skill? What extraordinary willpower is possible with this, it can only be felt with the heart, not expressed in words. (Bagchi, M. 1968, Pg-65) What a high level of mind it is for a person to display such willpower.

The one-sided war ended when Chitrapriya was killed in police firing and Jatindranath and his colleague Jyotish were severely injured in the unsame battle on the banks of Buribalam. The strength of character that Jatindranath displayed during this time was that of a worthy leader. When the army came forward and surrounded the revolutionaries, Jatindranath was dying - blood was flowing from his body, even though he knew that death was imminent, he did not forget his sense of responsibility. He told the magistrate Kilby– *"All responsibility is mine. They are innocent. They have only obeyed my orders. Let no injustice be done to them."* (Bagchi, M. 1968, Pg-169) This is what worthy of a leader. Manabendranath Roy did not lie—"*Jatinda was a humanist hero"*. (Bagchi, M. 1968, Pg-169) Such a sign of heroism and Great Spirit is truly rare in the history of revolutionary Bengal. As it was then, so is this Great Spirit in leadership today. He took all the responsibility upon himself and made his last effort to save Manoranjan, Niren and Jyotish from hanging.

5. Moral ideals

A special aspect can also be observed in the revolutionary activities of this period. In various fields of revolutionary work, a lot of money was needed, which was collected by robbery. But there was considerable debate and disagreement about the method of collecting money by robbery. Because taking someone else's money without due consideration is wrong, not just wrong - it is a grave wrong. Therefore, it is not that there was no regret and doubt in the minds of the revolutionary youth. They have come to serve the country by sacrificing everything they have and enduring so much suffering and torture, and it is unacceptable to take away the money from them by force. People will call them 'robbers', they will be known as 'homegrown robbers', which is not at all honorable in the context of the activities of revolutionaries. Therefore, it is not impossible for inferiority complex and skepticism to arise among the revolutionaries. Those who supported this approach out of necessity also had to face considerable embarrassment. However, it is true that there was no shortage of self-sacrificing sons among the revolutionaries--Moral and ideological issues disturbed them greatly. Therefore, the travelers on that path tried to satisfy the moral sense of the young people with various arguments. In the face of that problem, their lines of reasoning were no less mysterious. (Guha, N. 1924, Pg-103)

In fact, no one can praise the path the revolutionaries have embarked on. At least not publicly, there is absolutely no possibility of that, yet there was a character among them that truly deserves praise. Those who were in charge of revolutionism had to be careful that no new workers were lured by the lure of praise. The young people would devote themselves openly to other charitable activities, and not come to the inaccessible, cruel, and lonely secret stream of revolution.(Guha, N. 1924, Pg-104) The leaders tried their best to prevent the revolutionary youth from becoming complacent.

All the activities of the revolutionaries were shrouded in secrecy for this purpose. The matter of collecting money through robbery had to be kept even more secret.

The contemporary Burdwan flood can be cited as a reason for such thinking. During the flood, the youth of Bengal dedicated themselves to serving the needy there. Along with the revolutionary party, there were also many students from schools and colleges. Seeing their activities, not only the common people but even Latsaheb himself applauded them. The matter was also raised in the newspapers with great appreciation. The youth may think that such peaceful public service will earn them good reputation from all sides. It is not impossible to get a job if they are under the watchful eye of the government. But revolutionary activities never progress in a straight and peaceful way. The revolutionary leaders felt that no one would want to join the unknown and condemned secret society. It would not be appropriate to send boys into opulence. Therefore, revolutionaries are involved in such secret activities knowing that they will receive not praise but condemnation. The boys had to be taught reason and caution had to be exercised so that the youths would not be drawn into the charm of flattery, accustomed to the occult. (Guha, N. 1924, Pg-104)

In fact, there was certainly skepticism among the revolutionaries about raising money through robbery. Not only that, but after hearing criticism from some of the workers, both from within themselves and from outside, a doubt arose about this approach. No prominent leader of the revolutionary party was interested in adopting a path as reprehensible as robbery. But even then, it was seen that it was not possible to abandon it in order to continue the secret activities of the revolutionary organization. Therefore, there are many examples of secret societies 'hating' and 'considering robbery undesirable' and even resorting to robbery out of necessity. It is particularly noteworthy that those who were incapable of robbery practically abandoned the revolutionary path as they had done then. The leaders tried to convince those who had doubts that if the underground revolutionary party was to continue, it would not be possible to abandon this path.

Rather, if they don't want to commit robbery, where will the money needed for the country's work come from? So is there any other way but robbery? Along with this kind of thinking, another problem arose for the revolutionaries, how do the countrymen view them? It is well known that the revolutionaries noticed the growing discontent of the countrymen over the robberies. That discontent was certainly fatal for the revolution. In this case, the revolutionaries had to justify themselves by saying that *"all this money was not spent on their personal affairs, but on litigation expenses, protection of fugitives, purchase of necessary weapons and organizational work."* (Guha, N. 1924, Pg-105)

Despite all this, the doubts in the minds of the revolutionaries would not be dispelled, and questions of sin and virtue would also arise. Among the revolutionaries

there were many young men who were devoted, of good character and religious. The prominent workers used to satisfy their religious convictions with logic and examples. As a result, their religious sentiments were also inclined towards the revolution. (Guha, N. 1924, Pg-106) It must also be admitted that even in the midst of great injustice or mistake, they had a sense of selfless sacrifice.

In fact, the age at which boys were involved in such activities was the age of emotional inclination, so they would easily accept these lofty ideals of religion and their acts of bravery. Many were not old enough or strong enough to be tested. Moreover, it has been seen that there was another side to the revolutionaries' robbery. They believed that the revolutionaries who were involved in the robbery were not morally corrupt. They have sacrificed everything for the country's cause; they have already sacrificed their own lives. *"To test the revolutionaries, some revolutionary workers were asked to rob their own houses and bring back money. He who could not do this is not fit for this work."* (Guha, N. 1924, Pg-108) Therefore, many of those who did or supported such work did so selflessly, with all their heart. For this, revolutionaries needed the logic and examination of their minds. Although robbery is wrong, it cannot be completely condoned. Without knowing the environment and circumstances in which the revolutionaries were forced to commit such reprehensible acts, it is impossible to properly evaluate the actions of the revolutionaries.

Therefore, just as it is impossible to establish a revolutionary organization without money, so too is it impossible to prepare for it. Money is needed for everything from organizing the revolution to running it. As long as some prominent individuals or wealthy landowners helped the revolutionaries financially, there was no need to raise money through despicable robbery. But with the confession of Naren Goswami in the Alipore bomb case, many in the organizational field of the revolutionaries became unable to provide financial support. In this situation, carrying out revolutionary work solely through the annual subscription of the members of the association became extremely difficult and impossible. Due to necessity, the revolutionaries had to resort to other means. But they were completely insignificant compared to the need, so the revolutionaries were forced to try to raise money through robbery. This type of money-raising policy is taken from Bankim Chandra's novels 'Debi Chaudhurani' and 'Anandamath'. The contemporary magazine 'Yugantar' also gave advice on raising money through robbery.(Guha, N. 1924, Pg-110)

Even then, there were opinions for and against the robbery from the very beginning, and a documentary account of it is also available: *"One night, a secret meeting was held at Subodh Mallick's house with representatives from Calcutta and various districts (in 1906-07), with Mr. Mitra as the president. The secret society needed money to run, and to meet this need, talk of robbery arose. Some said that it was better to rob the government's money than to rob the people of the country. Some*

said that the power and resources needed to loot government money, and the money needed to accumulate it, could not be obtained without robbing the people of the country, because no rich person would pay for it. Later, however, Aurobindo explained that the moral wrongs imagined in committing robbery for freedom were completely unfounded. Finally, a representative from Rangpur said, 'We will keep an account of all the money we have looted and bring back, and after gaining freedom, we will return all those people's money.' Aurobindo supported it and this proposal was accepted." (Guha, N. 1924, Pg-111)

However, whatever doubts there may be about whether the proper records of the amount of money collected and the return of the money to its owner were kept, it can be said with certainty that robberies have been carried out repeatedly for financial reasons since the beginning of revolutionary activities in Bengal. During the period 1906-1917, robberies, sometimes violent, sometimes slow, were common. Robberies were usually committed by water and land. Apart from water, the robberies committed by motor vehicles in the Garden Reach and Beliaghata areas of Calcutta (1915) were of a different nature. (Guha, N. 1924, Pg-112) However, it is noteworthy that most of the robberies carried out by the revolutionaries revealed a surprising level of discipline and strategy. Analyzing the robberies that took place during this period, we can identify the virtues of the revolutionaries such as tolerance for hardship, discipline, efficiency, fearlessness, and a greed-free mentality. In this regard, ruthless cruelty and a gentle mentality have been revealed simultaneously.

To prevent anyone from stealing money, a body search was conducted immediately after the robbery. Usually, there were many people, both new and old, involved in this type of robbery, and not all of them had the same mentality. Everyone was searched, regardless of their faith or disbelief. One of the purposes of the search was to ascertain whether there were any documents, cartridges, or money. If proper accounting was not done, someone could take advantage of the laxity and embezzle the money. Perhaps the leisure to check everyone was not available earlier, so the revolutionaries did not bother to exercise caution when going to rob. It is also noteworthy that not every group that went out to rob collected money, there was a specific person for this task and the rest of the activities were carried out under his orders. (Guha, N. 1924, Pg-112)

The robbery that took place in Nabadwip under Nadia also needs to be mentioned in this context. Money was sent to the head post office in Krishnanagar from various sub post offices in the district. The amount of money was not very small, but the security for the transportation of this money was quite lax. If this money was looted, the revolutionaries of Kolkata would not be held responsible for much. So the responsibility of looting this money fell on Nadia's son, Anantahari Mitra. Nabadwip is on the west bank of the Bhagirathi, so from there, the postal department employees took the money across the river and rode a horse-drawn carriage to reach the head post

office in Krishnanagar, eight miles away. On both sides of the lonely road were paddy fields and a few mud houses. Anantahari, along with a few companions, stopped a horse-drawn carriage at a place called Shimulatala and robbed it of money. The work was completed without any problems as the postal workers fled in fear of the weapons. (Deb, K. 2022, Pg-175) But while the money box was being unloaded from the horse-drawn carriage, a local man saw it, which Anantahari did not notice. After hearing the eyewitness's description, the police raided Anantahari's house. But the police were unable to find either Anantahari or the money. Anantahari fled to Calcutta after completing the robbery.

In fact, although the revolutionaries were involved in the robbery, their moral character was of a very high standard. In this case, the sense of morality among them is revealed through their wives. They never laid hands on women while committing robberies. It was seen that once, during a house robbery, while money was being looted, a party leader slapped a woman on the cheek as she tried to snatch her necklace. In this context, it is mentioned in the book 'Banglay Biplobbad', *"A revolutionary raised his pistol and roared– 'I will kill you, who told you to take away the necklace?' Rabindra Mohan Sen and Birendra Chatterjee had slapped and punished the Bikrampur Gaondiya dacoity."*(Guha, N. 1924, Pg-112) Seeing this tendency of the man, the revolutionaries considered him contemptible. In addition to scolding him, they ordered to keep a watchful eye on him.

He had boundless loyalty and devotion not only to the women but also to his own party. A similar picture can be seen in a robbery incident of that time. A robbery is being planned in a house, the villagers have gathered outside. Inside, everyone is busy with their specific work. There is not much time, all the work has to be done in a short time. A lot of money was found in that house. The revolutionaries were thinking that this large amount of money would be enough to settle their scores. But suddenly, there was a gunshot and the revolutionary who was holding the pistol shot another revolutionary. Even if money is at hand, the injured revolutionary is in a very difficult situation. It is impossible to carry him far. In this case, either the injured revolutionary must be left there, or the illusion of money must be abandoned and the revolutionary must quickly flee. Although the injured revolutionary asked the rest of the party to return with the money without delay, the revolutionaries were so sincere among themselves that they did not want to leave their injured comrade in a helpless state and flee. The injured revolutionary asked to cut off his head so that he would not be recognized. But in this critical situation, the revolutionaries did not have time to think. The party leader left the collected money there and quickly left the place with his injured comrade. *("There's no time to think-- take the money-- but he'll recognize it when they see its face-- cut off its head. But the one who was in charge of the settlement blew the whistle to stop the work. Everyone folded their hands. The one who was holding the money bag got up. The order was, 'People, not money,--shoulder it....*

No one thought about money. After overcoming various obstacles on the road, the arrangement of the scheme was made in skillful secrecy.") (Guha, N. 1924, Pg-113)

So it can be seen that there was a faint sense of nobility in all these robberies which attracted many young men. *"The party, to which such devotion is directed, although not very intellectual in all respects, has shown the merit of 'standing on one leg' at the behest of the leader, relying on the wisdom of the directors."*(Guha, N. 1924, Pg-114) In robbery, one had to travel long distances in groups, cross many paths, and face dangers under the leadership of one person. All this was done under the instructions and orders of one person. All these reasons encouraged the revolutionaries to embark on dangerous journeys. Not only as a necessity, but also because of the romanticism that was inherent in it, many of them were attracted to it. The workers who gathered to rob were like soldiers - the leader was like a general or commander. At his command, everyone would leave after completing the looting. The money and weapons collected went in different directions.

6. Political assassinations and murder

The question of the revolutionaries' principled idea of collecting money through robbery behind the revolutionary movement has not been less raised. Apart from this question, the debate on another issue has raised questions about the revolutionary activities of the revolutionaries. The reason for such questions is that wherever the revolutionaries saw obstacles in their activities, they dealt with them with a strong hand. What is notable in this case is that the revolutionaries did not think twice about removing from the path those individuals who were an obstacle to their activities.

Bagha Jatin, who was very active after the Alipore bomb case, did not hesitate to punish several people who had committed the previous crimes. In doing so, not only high-ranking officials but also Indian royal servants and many ordinary people died for the crime of helping the police. Nandalal Banerjee was killed on the orders of Bagha Jatin while trying to hand over Prafulla Chaki in Muzaffarpur. And while doing this kind of work, he even went to other states outside Nadia to remove the obstructionist. Just as Nadia's brave son Basanta Kumar Biswas had thrown a bomb at Lord Hardinge in Delhi, he had also tried to kill Gordon Sahib with a bomb in Lahore.

However, both these attempts by Basanta Kumar failed. But such efforts gave sufficient momentum to the revolutionary movement from time to time. Not only in Nadia, but also in various parts of Bengal, many small and big murders began to occur. Traitors have been killed by ambushes by revolutionaries, who have planted bombs somewhere, on the streets, in deserted alleys, in front of houses, and even in court premises or government offices. The British government was using Bengalis as enemies against Bengalis. It was not difficult for the revolutionaries to realize this.

There were spies among them, who, taking advantage of their general socializing, collected information about revolutionary activities and sent it to the police. In these cases, the revolutionary leadership did not think twice about wiping the traitors off the face of the earth.

It has also been seen that whether it was to satisfy personal revenge or to satisfy the desire for revenge as a collective, it cannot be emphasized enough how much of these murders were not motivated by a desire for revenge. There was a strong tendency among the revolutionaries to punish those who had done them great harm, those who, according to the revolutionaries, had betrayed them. It was also seen that for self-defense, there was no fear of harm from them if they were not alive. It is also true that the revolutionaries intended to create panic by imposing harsh punishment. They wanted to create panic through the bombings of Lord Hardinge in Delhi and Gordon Sahib in Lahore by Basanta Kumar under the leadership of Rash Behari Bose. However, it is noteworthy that the revolutionaries did not use this method of murder or punishment against any enemy as a personal 'anger' because it was not possible to raise the issue of the individual unless it was acceptable to the party. *"I have been hurt by such and such a police officer, so something must be done, no one had the inclination or the courage to say."* (Deb, K. 2022, Pg-178)

Sometimes it has happened that they have gone ahead with this action out of the idea of imparting proper education. They left after causing so much damage, the revolutionaries were unable to do anything—the revolutionaries would have been keen to prevent such talk from spreading in the country. They believed that just as one group of countrymen should be kept in the party on the basis of patriotism, so too should another group of people be intimidated and made to avoid going against the party. The revolutionaries knew that some groups would support the government, but they also believed that many, even if they wanted to, would not support the government under such a terrible punishment system. (Deb, K. 2022, Pg-126) Because of these efforts of the revolutionaries, the government was unable to attract many people to their side. Therefore, the government has had to rush to collect informants in many cases. *"Just as ordinary people do not want to spy on the government, they do not want to spy on revolutionaries either. Because as a nation we are somewhat peace-loving—we don't want to get into trouble—so from whatever side, if there is reason for fear, we remain silent like good people."* (Guha, N. 1924, Pg-126)

The revolutionaries considered it a disgrace for anyone to boast about harming the party. So in this case, revenge has been taken beyond the boundaries of the party. A person has caused a lot of harm to a party, but he has not been punished. To remedy this, the other party has moved to eliminate that person. It has also been seen that a person who caused harm 8-10 years ago, who may not cause any particular harm now or is not at risk of harm now, has not been spared from the hands of the revolutionaries.

In any case, he must be punished. Because then the common people would not be able to think of going against the revolutionaries, that was the belief and policy of the revolutionaries. However, it must be admitted that this system of the revolutionaries ultimately created an atmosphere of terror. Yet despite this, the government did not lack people, the revolutionaries certainly understood that.

Of course, the revolutionaries used this 'punishment' theory in a different sense. They never considered such killings or assassinations by revolutionaries as 'murder'. They felt that by doing so they were punishing the guilty enemy. In some cases, the question has even been raised as to why all those who harm the party are punished the same. If the crime or seriousness of the crime is not the same for everyone, then why is the same punishment given to everyone? Considering this, it can be seen that Gordon Sahib did not cause any such harm to the revolutionaries. However, in Gordon's case, the same kind of murder was taken. No police officer or any other person has done more or less damage in this way. But the punishment system is the same in both cases. *"The revolutionaries did not impose other types of minor or major punishments in proportion to the damage to the party, instead of killing the criminal or traitor alive. In fact, it was as easy to kill an enemy with a bomb or a pistol as it was to shoot them with two shots and let them go."*(Guha, N. 1924, Pg-127) The revolutionaries found this evidence to be overwhelming. Since Bagha Jatin did not kill Nirad Haldar, the police could later gather information about Jatindranath through the sources of these Nirad. Such a process caused serious damage to Jatindranath and the revolutionary activities of Bengal.

Again, in the case of murder, it has been seen that a person assisted the police in a case in 1908-09. Although the revolutionaries were unable to kill that person at that time, the revolutionaries did not give up trying to kill him for the next 10 years. Until now, the man may have been fearless with the help of the police; he thought that many revolutionaries were in jail, some had even died. There was no danger of harm from them, but even then it seemed that there was no shortage of people to kill him. One way or another, that person would definitely be killed by a revolutionary. Wherever the opportunity to kill him arose, he did not hesitate to take advantage of the opportunity.

So we see that revolutionary leaders have always taken a strict stance on punishing traitors. We have seen in the discussion above that in various cases, British employees, police officers, or ordinary people who, out of greed for money or for any other reason, collaborated with the British government against the revolutionaries, were severely punished. But in some cases, it has also been seen that no such action has been taken against a member of the revolutionary party who has committed a crime or betrayed the revolutionary party. In this case, we specifically see that Bagha Jatin had his favorite disciple Birendranath Duttagupta kill police officer Shamsul Alam. However, in this incident, Biren was caught by the police and was sentenced to death in the trial.

The police put pressure on him to get information about the other members of the group. But despite the intense pressure, Biren did not open his mouth, so he was tempted. When the temptation did not work, the police resorted to intense repression. At one point, unable to bear the torture, he informed the police of Jatindranath's name and some information about the revolutionaries.

As a result of Biren's confession, the police found Bagha Jatin and arrested him. In fact, if Biren had not confessed, the police might not have found Jatindranath. However, despite Biren's betrayal, Bagha Jatin did not punish him. *"Biren, disillusioned by the police's tactics, forgot the secrets of the revolutionary party. He mentioned Jatindranath's name in a statement before the judge. We will not call this behavior of Biren a betrayal, we will say— 'He was a victim to the police conspiracy', he made this confession while being caught in the web of the police conspiracy. Jatindranath himself never called Biren a traitor. He would just say, 'Biren is a boy, he made a mistake.'"* (Bagchi, M. 1968, Pg-124)

This was also a special aspect of Bagha Jatin's leadership. However, despite Biren's confession, Bagha Jatin did not have any such difficulties. Bagha Jatin arrested and tried various tactics in Howrah Jail, but could not find any trace of revolutionary activities. Jatin was identified and brought to Presidency Jail by Biren to be framed. But since Biren was hanged the very next morning after Jatin was brought to jail, his confession was of no value. As a result, Jatindranath was acquitted by the application of the 'Law of Evidence'.(Bagchi, M. 1968, Pg-125) In this case, a question naturally arises: if Jatindranath had not escaped through a loophole in the law, would the revolutionary society have released Biren for treason?

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Chapter 7: The continuation of the unenlightened revolutionaries

Introduction

While discussing the revolutionary activities of Nadia district, I have discussed the activities of various revolutionaries in the district during this period, as well as the historical, social and psychological ideas that were active behind the revolutionary activities of all these revolutionaries. While discussing, on the one hand, we have discussed the activities of prominent revolutionaries, and on the other hand, we have also discussed the joys and sorrows, sacrifices and devotion in their personal lives. But while discussing these, it has not been possible to give a continuous account of the episode in question. While discussing the biographies and revolutionary activities of famous and unknown revolutionaries, the continuous details of this period have been neglected. Therefore, it is necessary to discuss the revolutionary activities of Nadia district from 1905 to the moment of independence in 1947. It is also true that while reviewing the relationship between Nadia's revolutionary activities and the national movement, the connections and exploits of Bengali revolutionaries in other states also come up from time to time, so an attempt will be made to highlight Nadia's continuous revolutionary activities by showing them in a brief form.

In fact, since there was no attempt to write separately about the Nadia movement and the district's contribution to the revolutionary effort, it has become difficult to collect a history of the revolutionary activities of this period, and all the information about it is almost extinct today. In this context, the written accounts of Shibram Gupta, who himself was one of the soldiers of Nadia's freedom struggle, will also help somewhat in describing the revolutionary activities of contemporary Nadia district.[(283)] In this case, it is natural to see that just as Bengali leaders contributed to India's independence movement, the activities of Nadia's revolutionaries also contributed significantly to India's independence struggle. When discussing the revolutionary movement of Nadia before independence, the history of this period is mainly related to

the non-cooperation, civil disobedience and Quit India movements led by Gandhi. Therefore, the revolutionary activities of the district must be analyzed in the context of these movements.

1. Non-cooperation since the Partition of Bengal

The discussion about revolutionary activities, especially extremist activities, in the course of the district's history can be started from the time of the Partition of Bengal movement of 1905. The flood of patriotism, and nationalism that came to the country from the Partition of Bengal era was rooted in the immortal contributions of poets and writers like Rangalal, Hemchandra, Nabin Chandra, Madhusudan, Rabindranath, etc. Similarly, the patriotic songs and plays of Dwijendralal, the son of Krishnanagar, played a prominent role. Bamandas Mukherjee of Birnagar, Shyamacharan Sarkar of Mamjowan, etc. played a significant role in the national awakening.(‘Krishnanagar P’, 1977, Pg-57) In the wake of the Bengal Partition Movement, nationalist activities in Nadia and Bengal saw an unprecedented growth. Baghajatin's contribution was particularly important in awakening revolutionary activity in Nadia. Jatindranath's activities have been discussed earlier, so it is better to discuss matters related to him here. Jatindranath had set up a club for stick fighting, sword fighting and physical exercise behind the public library in Krishnanagar, and was joined by Suresh Chandra Majumder (one of the founders of Anandabazar Patrika and a renowned Congress worker), Lalitkumar Chattopadhyay (advocate) and his clerk Nibaran Majumdar. (They spent 9 months in jail with Jatindranath in the Howrah Conspiracy Case in 1910) Indubhushan Chakraborty, Sarojaranjan Bose, Bakreswar Banerjee, Krishnasakha Mukherjee and other lawyers. (‘Swadhinata SN’, 1973, Pg-125)

During this period, the revolutionaries had to commit many robberies to carry out revolutionary activities. Several robberies were carried out in Nadia. Robberies took place in Pragpur, Shibpur, Chamta, and Nabadwip in Nadia. After the Battle of Baleshwar, a historic political robbery was carried out in Shibpur village of Nakashipara police station in Nadia under the leadership of Naren Ghosh Chowdhury. Eight people were sentenced to life imprisonment and one to ten years in prison for their involvement in the incident. However, many others were involved in the robbery, such as Anadikant Sanyal, Sudhanshu Bagchi and Shashankshekhar Sanyal. One of the revolutionary leaders of Nadia, Tarakdas Banerjee, was a first year student of Krishnanagar College. He was arrested by the police on suspicion of involvement in a robbery, interrogated and expelled from Bengal. In the political robbery that took place in Pragpur, Nadia, Kshitish Sanyal of Nadia (then Kushtia) and Fani Roy of Chuadanga were caught. Kshitish Sanyal was exiled for life.(Bandhopadhyay, S. 1958, Pg-12) In this way, the youth of Bengal, who were initiated into the fire mantra, played

with the fire of revolution, and the sons of Nadia Mae also participated in various stages of the revolutionary movement.

The year 1919 was a turning point in the history of India. The Congress abandoned the path of petitions and submissions and took the path of national resistance and national struggle. Responding to the call of Congress and Gandhi, thousands of students walked out of the British 'slave-making factories'- schools, colleges and universities. Barristers and lawyers left the legal profession, and many government employees left their jobs in droves to join the non-cooperation movement. *"Students like Prafulla Chandra Sen, Haripada Chatterjee, Hemanta Kumar Sarkar, Bijaylal Chatterjee left universities, research laboratories, colleges, etc. and came out. They willingly accepted poverty and suffering, leaving behind a bright future and the comforts of life. The countrymen welcomed their leadership with fascinated eyes and respectful hearts."*('Swadhinata SN', 1973, Pg-129)

The wave of the non-cooperation movement spread throughout the country and even reached Nadia in Bengal. Students left schools and colleges in droves, some left their legal professions and government jobs. On the one hand, Congress workers went out to the towns and villages of the district with programs such as establishing national schools and providing education to school dropout students, and on the other hand, boycotting foreign and foreign clothes, introducing charkas and khaddars, and establishing charka centers and khaddar warehouses. There was also a program of Hindu-Muslim unity and the rejection of untouchability. (Bandhopadhyay, S. 1958, Pg-12)

The decision of the non-cooperation movement was finalized at the Nagpur Congress. As soon as student leaders like Mihirlal Chatterjee returned to Krishnanagar carrying the message of Nagpur, there was great excitement among the students of Krishnanagar College. Under the leadership of B.A. class student Bijaylal Chattopadhyay, the college students gathered in a field behind the college and took a decision in favor of non-cooperation. The students came out of the college, in a huge procession, chanting, *"My Bengal, my mother, my midwife, my country, why are your eyes dry, my hair rough, my seat in the dust, my dirty clothes. What sorrow, what misery, what shame, what suffering. Seventy crore children, whose call is heard on high in our country."*('Swadhinata SN', 1973, Pg-131)

Dwijendralal Roy started going from school to school singing this song. Soon, the upper class students of the school also started coming out in groups. Besides, there were daily processions in the city accompanied by patriotic songs and fiery speeches by national leaders like Deshbandhu, Bipin Chandra Pal and others in the Town Hall grounds. *"The whole of Krishnanagar seemed to be bursting with excitement. The frenzy of picketing liquor and ganja shops and foreign cloth shops, and the promotion of charkha and khadar, etc., was not limited to Krishnanagar. It spread beyond the city*

limits to rural areas such as Kushtia, Meherpur, Chuadanga, Ranaghat, Shantipur, Nabadwip, etc." ('Swadhinata SN', 1973, Pg-131)

The students of schools and colleges who did not return to their educational institutions gathered at a house called 'Garbini Cottage'. This is where the National School was located and where teachers like Bijaylal Chattopadhyay, Girindranath Kundu, Rabindranath Sarkar, Anantahari Mitra, etc. were teaching. Anantahari was then living in Forbes Mansion in Calcutta - the office of the Provincial Congress Committee. He came to Krishnanagar and took up teaching at the National School. Those who saw this young man from the outside that day, who apparently believed in the non-violence policy of the Congress, with his khaddar and charkha, could have imagined the fire of revolution burning in his heart. Who could have imagined that fire would lead him to the famous Dakshineswar bomb case and the murder of a detective in Alipore Jail. It would inspire him to sing the song of victory for life on the gallows, the most desired stage of the revolution?

Of course, many revolutionaries of that era accepted the Congress's non-violence as a cover. *"The sons of the then prominent businessman and Congress leader Biharilal Sarkar—Hiren Sarkar, Dhiren Sarkar, Jiten Sarkar—as well as Ramen Dutta, Ajitkumar Chatterjee, Biren Ghosh, etc.—joined the National School in Krishnanagar that day as students. Also among those who left the college at this time were Rabindranath Sarkar, Govardhan Singharai of the zamindar clan of Nakashipara, Tarapada Pandit of Chuadanga, Ajit Ganguly of Meherpur, Maulvi Surat Ali Khan, Hemanta Biswas of Ishwarchandrapur and Pulin Banerjee, Bijoy Roy Chowdhury of Kushtia, Amarendranath Chakraborty, Nishikant Patra, Gopendranath Mukherjee of Muragachha, Pannalal Mukherjee of Nabadwip, Basanta Kumar Roy, Biswamohan Sanal of Shantipur etc."* ('Swadhinata SN', 1973, Pg-132)

Nadia's son, Hemanta Kumar Sarkar, was imprisoned in Calcutta along with Deshbandhu as one of the first Satyagrahi party members. Later, due to his keen intelligence, education and ability, he became a Congress leader and member of the Management Council, and the Chief Whip of the Swarajya Party. He was a close friend of Subhash Chandra and it was he who brought Subhash into politics. Later, however, he had differences with both the Congress and Subhash Chandra. He left the Congress for some time and worked in the workers' organization. In 1934, he rejoined the Congress. He founded the Workers' Night School in Krishnanagar and was also the founder of the 'Jhallamalla Samiti'. He was the editor of the Nadia newspapers 'Jagaran' and 'Paschimbanga'. (Pal, S. 1410, Pg-15) Another contemporary, Haripada Chattopadhyay, joined the Non-Cooperation Movement and was imprisoned. He later spent about ten years in constructive work at the Comilla 'Abhay Ashram' and its branch 'Abhay Ashram' in Nawabganj, Dhaka. In 1930, he returned to his district and

led the Congress organization. Haripada Chattopadhyay was the founder of the constructive work center called ‘Sahebnagar Agro-Industrial Institute’.

After the Non-Cooperation Movement was stopped, Congress workers devoted themselves to constructive work. In Krishnanagar, ‘Daridra Bhander’, ‘Satkar Samiti’, Sadhana libraries, etc. have already been established. Through social service and constructive institutions such as the Charka Bhandar and Library in Nabadwip, the Kalyan Sangha in Shantipur, the Satyabrati Dal in Muragachha-Sadhanpara, and the National School, the youth used to interact with each other, organize, and advance the work of the party. During this time, a social service organization called ‘Nadia Sevak Sangha’ was established. (Pal, S. 1410, Pg-18) Later, these organizations provided confidence to the non-violent and violent movements and freedom fighters.

2. Towards lawlessness

After the Non-Cooperation Movement, renewed attempts at revolutionary uprising continued throughout India. As a result, numerous conspiracy cases and cases related to minor revolutionary attempts, from the Kakori conspiracy case in Uttar Pradesh, the Dakshineswar conspiracy case, the Lahore conspiracy case to the Chittagong armory attack case. Several other revolutionaries were hanged, exiled, and imprisoned. In the Dakshineswar conspiracy case, Nadia's son Anantahari was first sentenced to 10 years in prison and later hanged for murdering an intelligence officer in prison. Immediately after Anantahari's execution, his colleagues in Nadia, including Tarakdas Bandyopadhyay, Sanatkumar Mukherjee, Pramod Sengupta and other revolutionaries, were imprisoned without trial. Before the arrest of Nadia's revolutionary and Congress leaders, the Bengal Provincial Political Conference session was held at the Rajbari Theatre in Krishnanagar in 1926.

Just as the conference demonstrated the organizational strength of Nadia's Congress workers, the conference broke up when a section of delegates, angered by the speech of the conference's elected president, Birendranath Shasmal, left the conference. The arrival of the President of the National Congress, Mrs. Sarojini Naidu, in Krishnanagar on the occasion of this conference and the reception extended by the municipality were also noteworthy. Kazi Nazrul, a war veteran from Krishnanagar, taught the volunteer force involved in this conference how to march. He composed the songs ‘Durgam Giri’ and ‘Amra Shakti Amara Bol’ and created history by singing them himself. (Anantahari TC, 1996, Pg-25) These songs inspired the freedom fighters in their struggle.

Nadia also kept pace with this unprecedented political situation across India and Bengal, as well as the frenzy and excitement of the freedom-mad nation. Whether in the form of revolution, non-violent civil disobedience movement or mass Satyagraha, preparations began to be made for the ultimate struggle for freedom. In 1928, along

with other Bengali detainees, Nadia's revolutionary leader Tarakdas Bandyopadhyay and his colleagues were released. Pramod Ranjan Sengupta was allowed to travel to Europe while in prison only for the sake of his studies. But later, without being allowed to return home, he lived in exile in England and France. (Bandhopadhyay, S. 1958, Pg-14)

At that time, the revolutionary center in Krishnanagar, centered on the 'Daridra Bhander' and 'Satkar Samiti', the 'Sadhana Library' and the Krishnanagar Athletic Club, had become quite active. Through these institutions, students and youth were recruited into secret societies. On Sundays, school and college boys would go door to door to collect alms for the poor. This rice was used to help poor middle-class families who were too embarrassed to beg. Or the rice was sold to buy textbooks for students from poor families.('Swadhinata SN', 1973, Pg-137) In those days, there were no proper arrangements for the burial of the dead of the poor, especially due to Hindu cremation customs. Taking the body to Nabadwip (10-12 miles from Krishnanagar) and cremating it in a crematorium on the banks of the Ganges was not only expensive-it was also inconvenient for the people. Therefore, the funeral committee used to have school and college students carry the bodies on their shoulders in boats and take them to Nabadwip for cremation. Those who were not prepared for cremation on the banks of the Ganges were carried on their shoulders and cremated at the crematorium in Krishnanagar. Inspired by the ideals of Swami Vivekananda, many students and youths would engage in such social service and unknowingly come under the influence of the revolutionary party.

People would look upon these institutions of society and their members with respect. At that time, Tarakdas Bandyopadhyay was the lifeblood of the 'Daridra Bhander' and 'Satkar Samiti'. The 'Sadhana Library' established by Shaheed Anantahari was a breeding ground for boys for the secret society at that time, where good students were brought. Students from Krishnanagar Collegiate School, A.V. High School, CMS School-- at that time, these three high schools used to come, along with college students. At that time, the Sadhana Library was located in the house of Tarakdas Bandyopadhyay on the High Street. ('Swadhinata SN', 1973, Pg-138) Newspapers were read in the library, various political books were read, and political debates would erupt. There was a section for the younger children here—a little hidden away in a dilapidated room in the Mukhujje house in Chutorpara. Another revolutionary youth leader, Govindpada Dutta, lived here. (Bandhopadhyay, S. 1958, Pg-16)

The lifeblood of the 'Sadhana Library' at that time were two of the most educated and learned men in the party, Amiyakumar Roy and Govindapada Dutta. Amiyakumar used to live with the library and teach political education from there. Govindapada taught political education to the boys in the 'Pathachakram'. In the athletic club, the

boys not only did physical exercises-- they also played stick games and paraded. At this time, students from schools and colleges who came to the Sadhana Library and Exercise Society were easily attracted by the attractive power of Tarakdas Bandyopadhyay, Sushilkumar Chattopadhyay, Amiyakumar Roy, Govindapada Dutta and the then student leader Mahadev Sarkar.(‘Swadhinata SN’, 1973, Pg-138) All of them were initiated into the service work of the ‘Daridra Bhander’ and the Charitable Society, because the leaders believed that social service, moral, mental and physical development were essential for political life or service to the country.

Of course, boys should study politics in the library or with leaders to gain mental, moral, and political education according to their own tastes and inclinations, read the history of revolutions and independence in different countries, and the history of the revolution and independence struggle in this country, some were even more attracted to reading confiscated books in secret. Others emphasized physical exercise. Some were interested in both. Later, the Athletic Club moved from the ‘Mukhujjebari’ ground to the river bank, and the club house was built on a small piece of land from the municipality in Momin Park near the then Kadamtala Ghat. Along with physical training, a volunteer corps was formed at the initiative of the Krishnanagar Students' Association. Sharat Mukherjee, who returned from the war in Nederpara, used to teach military parades. (‘Swadhinata SN’, 1973, Pg-138)

During the era of repression, the police kept a close watch on these three institutions. Among those who saved these three institutions from destruction in 1933-35 were Sukumar Gupta, Smarajit Bandyopadhyay, Biren Ghosh, Dhiren Mandal, Shyamsundar Chakraborty, Amritendu Mukherjee, Ranajit Chattopadhyay and others are particularly noteworthy.(‘Swadhinata SN’, 1973, Pg-139) The government firmly believed that revolutionary activities were taking place in these three institutions. In the meantime, most of the workers and leaders of these institutions were arrested. Many of those who lived outside had their homes raided and were arrested and taken away by the police on suspicion of being involved in the movement. Or they were kept under house arrest. Of course, the police's suspicions were not unfounded. The revolutionary party had contact with the leaders of these three institutions. Otherwise, based on the intelligence department's report, why would the police be so active in various revolutionary incidents in the district? There were many such incidents of police action against revolutionaries.

In Krishnanagar and Nadia, along with the suspicion of the police, the issue of recruiting spies had increased considerably. Many people were involved in the revolutionary movement in the district, and they did not know exactly who among the revolutionary members had done what work, or under whom they had worked. In fact, revolutionaries used various tactics to avoid the clutches of the police for the sake of secrecy. For example, Krishnanagar revolutionary leader Jagannath Majumder brought

a book with him when he returned home after receiving leave from prison on the occasion of his father's funeral. On the back blank page of this book was a letter written in invisible ink by revolutionary leader Hemchandra Ghosh. Smarajit Bandyopadhyay was given the responsibility of delivering the letter to Calcutta, avoiding the prying eyes of the police. (Bandhopadhyay, S. 1958, Pg-15) But someone reliable, not a suspect, had to be sent to Calcutta. Student leader Yogesh Chandra Mukherjee (who became the Deputy Controller of Examinations at Calcutta University) was selected to carry out this important task.

Many may also be unaware that sometime in 1933-34, Amritendu Mukherjee met with Smarajit Bandyopadhyay, Niranjan Modak, and Haridas Bhattacharya at a secret meeting of the then young Congress workers to reorganize the revolutionary movement. The meeting took place on the roof of a house in Krishnanagar, Kanthalpota, which was the residence of the then-detained royal prisoner Shailendranath Dasgupta. Another revolutionary from Barisal, Rashbehari Chakraborty, also lived in this house and was also arrested at the time. ('Swadhinata SN', 1973, Pg-141) As per the decision of a secret meeting, when the then tyrannical Superintendent of Police, Mr. Grasvi, was threatened by spreading red leaflets in the city, it was this Grasvi who, after searching the houses of Sukumar Gupta, Smarajit Bandyopadhyay, Gopinath Majumder, Ajit Chatterjee, etc., took them to the police station and beat them. In the context of the revolutionary movement in the district, it is also necessary to highlight the revolutionary stories of the revolutionary leaders of Shantipur, Dhirananda Goswami, and Pannalal Mukherjee of Nabadwip. (Anantahari TC, 1996, Pg-17) It is also worth mentioning the invaluable contribution of Ramen Sen of the then 'Nabin Press' or 'Nadia Printing Works' in printing secret and objectionable manifestos of the revolutionary party or the illegal Congress. The contribution of people who were involved in revolutionary activities in such a way, hidden from public view, was also not small.

3. Various political cases

Even before the Congress gave the call for freedom struggle, the government started attacking the revolutionaries and Congress leaders of the district. By implicating them in various political cases and imprisoning them, the government's plot to make the movement in the district leaderless and crippled began. On September 13, 1929, revolutionary Jatin Das committed suicide after a historic 64-day hunger strike while on trial with revolutionary Bhagat Singh in the Lahore Conspiracy Case. During the hunger strike, 'Rajbandi Diwas' was observed in Krishnanagar to mark the hunger strike of the royal prisoners. On this occasion, a procession was taken out on the initiative of the District Congress Committee and Krishnanagar Chhatra Samiti. The songs sung and printed and distributed in this procession were seditious - this was

the allegation made by the then Secretary of the District Congress Committee, Tarakdas, and the Assistant Secretary, Govindapada And prominent activist Taradas Mukherjee and Krishnanagar Students' Association Secretary Mahadev Sarkar were arrested under Section 124(a) of the Indian Penal Code on charges of sedition. The first line of the song for which so much trouble was made was--- *"The beast's voice has come true, the king's rod is in the hands of a bandit. There is no king; there is a rebel king, a gambler and a hypocrite in the king's seat."* (Chakraborty, D. 2003, Pg-11)

In connection with this case, the District Congress Office (the District Association's house, which was renamed Anantahari Smriti Sadan), the houses of Tarakdas Bandyopadhyay and other arrested leaders, and the Sadhana Library were searched. During this house search, a police officer slapped 10-year-old Joydev Sarkar after a group of young boys taunted the police at the Sadhana Library. Students and youth activists started arguing with the police over the killing of Jaydev, the brother of a popular student leader like Mahadev Sarkar and a 'Daridra Bhander' worker. The student leaders came to the gate of the Police Club (now Basashree Hotel on High Street or Rabindranath Tagore Road) and demanded an apology from the police officer concerned, resulting in a crowd. The District Magistrate and Superintendent of Police arrived there with a large force. Excited by the sight of the police, Ashutosh Pal, the vice-chief of the newly formed and military parade-trained volunteer corps of the student association, ordered the volunteer corps to stand facing the police as a precaution.

Meanwhile, tension increased when the volunteer force chief Narayan Sarkar arrived. The district magistrate called a group of student leaders inside for talks. The rest of the crowd gathered in front of a tea shop. Meanwhile, a police inspector came and threatened the students to leave. In protest, Jagannath Majumder from among the students came forward and said that Section 144 had not been imposed and that they should leave the public roads. Even though the inspector had left, a group of police suddenly arrived and started charging the students with batons. Seeing the situation getting out of hand, the students also stepped back a bit and started throwing whatever they could at hand to confront the police. On receiving the news, Tarakdas Bandyopadhyay rushed there and was also injured by the baton. Many of the students were injured and were eventually forced to leave the area. The next morning, the police, as usual, surrounded the house and arrested a group of Congress and student activists and charged them with rioting. Many of them were not involved in the incident. Even though Amiyakumar Roy, Ashutosh Pal, Santosh Pal etc. were not involved in this incident, the police arrested them for the crime of being leaders and charged them with the 'Krishnanagar High Street Case'. ('Swadhinata SN, 1973, Pg-144)

The third political case involving leaders is known as the 'Krishnanagar Town Hall Rioting Case'. This case arose at a public meeting held at Krishnanagar Town Hall on September 9, 1929, to celebrate 'Baleswar Divas'. The public meeting was presided over by revolutionary leader Amarendranath Chattopadhyay, a colleague of revolutionary hero Jatindranath and Congress leader Professor Nripendra Chandra Banerjee (who resigned as a professor at a government college during the Non-Cooperation Movement) was the main speaker. The Calcutta detectives were present at the meeting in white uniforms, some even sitting on chairs. Seeing their presence, the little boys were mocking them with childish agility, throwing pieces of paper at their heads. Someone had tied the back of their Punjabi to a chair. Nripendra Chandrababu scolded the boys for this mischief. But even so, the next day it turned out that Govindapada Dutta, Amiya Roy, Mahadev Sarkar, Santosh Pal, Tarapada Ganai etc. were arrested for rioting. In this case, the revolutionaries were accused of throwing pieces of paper and tying Punjabi thread.('Swadhinata SN', 1973, Pg-144)

It is worth mentioning that these three political cases were pending in the Krishnanagar Criminal Court for a year and created tension in the district. In this case, the government could not even get a lawyer in Krishnanagar against Tarakdas Bandyopadhyay and his colleagues. Even the then government lawyer Khan Bahadur Azizul Haque did not appear. The government had to bring a lawyer from Ranaghat. Satish Chandra Mukherjee, Bycharam Lahiri and the then emerging lawyer Dulal Bhattacharya appeared for the accused without any money. ('Swadhinata SN', 1973, Pg-145) The three political cases in Krishnanagar were concluded after about a year. Sadar Sub-Divisional Magistrate Advait Kumar Samanta, Tarakdas Bandyopadhyay, Govindapada Dutta and Mahadev Sarkar were sentenced to six months to one year in prison each on charges of treason and conspiracy. However, the two sentences were ordered to run concurrently, meaning they would have to serve six months in prison for a total of one year. (Chakraborty, D. 2003, Pg-19) The other cases were withdrawn after a few more days. Because most of the accused were already imprisoned under the Bengal Ordinance, the government did not consider it necessary to prosecute the cases.

4. Student movement in Krishnanagar

On March 12, 1930, Gandhi, along with 70 of his Satyagrahis, began a historic march to formally break the Salt Laws at a place called Dandi on the Arabian Sea coast. But before that, a student movement had started in Krishnanagar on the occasion of celebrating 'Independence Day' at Krishnanagar Government College on January 26. On the instructions of the District Congress, the district headquarters, Krishnanagar city, was decorated with flowers, flags and arches. With the help of friends, the students cut bamboo from the bamboo groves in the villages outside the city. They built arches at every corner of the city. Garlands of flags were hung on both sides of the main road from Rajbari Chowk to Momin Park on the banks of the Jalangi River.

After the morning procession, a huge procession circled the main road and gathered at Momin Park in the afternoon. District Congress Secretary Tarakdas Bandyopadhyay made the crowd recite the 'Oath of Independence' in a solemn voice. ('Swadhinata SN', 1973, Pg-149) In the morning, the national flag (the Congress flag was called the national flag and this flag inspired fear and anger in the hearts of the British government) was hoisted and saluted here. This Momin Park was one of the centers of the independence movement. That is why it was named 'Swaraj Park' by the Congress at that time. ('Swadhinata SN', 1973, Pg-149)

In the afternoon, a thousand voices were raised at the public meeting, *"The British Government in India has not only deprived the Indians of their freedom, but has established itself on the exploitation of the people of this country and has destroyed India economically, politically, culturally and morally. Therefore we believe that India must sever British ties and attain full Swaraj or independence, etc."*(Islam, SMT. 2008, Pg-114) What great excitement, what enthusiasm, what enthusiasm - Tarakdas Bandyopadhyay came prepared to be arrested, but there was no intervention from the government on this 'Independence Day'. But trouble arose with the college authorities over the hoisting of the national flag in the Krishnanagar Government College hostel building. The resident students celebrated 'Independence Day' in the hostel as per the decision of the resident union and Krishnanagar Students' Association. They decorated the hostel building with paper flags and put festoons on the porch– 'Vande Mataram', 'Long live the revolution', 'Down with imperialism', 'Be prepared for the gallons' etc. At the top of the building they hoisted the national flag and saluted as usual in the morning. (Islam, SMT. 2008, Pg-115)

But this incident added fuel to the fire for the hostel authorities. The next day, the college principal ordered the expulsion of several leading residents including Loken Mukherjee, Raghunandan Biswas and Harichara Pramanik from the hostel. The punishment of the students was communicated to their parents through letters. As a result, great excitement arose not only among the hostel students but also among the day-scholars and city students. The hostel students contacted their fellow students outside (Mahadev Sarkar, Jagannath Majumdar, Smarajit Bandyopadhyay, Kedarnath Mukherjee, Dhiren Sarkar). The residents went on strike in protest of the punishment against the hostel students and all the residents left the hostel. The residents were housed in the three-story house of Janakinath Chakraborty. ('Swadhinata SN', 1973, Pg-150) The strike at Krishnanagar College and Hostel led by the Krishnanagar Students' Association created a huge stir in Bengal.

The strike at Krishnanagar College was so successful that the then famous English daily 'Liberty' published a report under the headline *'Professors before empty benches'.*('Swadhinata SN', 1973, Pg-151) This success of the students resonated throughout Bengal. Student leaders from Bengal came to Krishnanagar and stood by

the struggling students. At that time, another provincial student organization, the Bengal Provincial Students' Association (BPSA), a rival of the original Provincial Students' Association, the All Bengal Students' Association (ABSA), was formed based on the conflict with the Congress. Although the Nadia District Congress Committee was mainly a follower of Subhash Chandra, it did not renounce its ties with ABSA, the original anti-Subhash student organization. The students of Nadia received help and support from both the provincial student organizations, the pro-Deshapriyo Sengupta ABSA and the pro-Subhash BPSA. As a result of the success of the strike, the college authorities announced the summer vacation almost a month in advance at the end of February. (Islam, SMT. 2008, Pg-117) When the college reopened months later, this local student movement became part of the larger movement.

In this backdrop, a group of students from Krishnanagar College, on the instructions of District Congress Secretary Tarakadas Bandyopadhyay, set out on a district tour on April 1 with the aim of gathering Satyagrahi volunteers and taking the message of Satyagraha to the villages of Nadia. The first Chhatra Dal that emerged included Jagannath Majumder, Kedarnath Mukherjee, Smarajit Bandyopadhyay, Annadananda Dasgupta and Amaresh Biswas - all of them were talented students of Krishnanagar College. Later, college students like Anil Chakraborty, Shashi Ghosh, Kalipada Sarkar, Sachin Munshi and school students like Kashinath Majumder, Manindranath Sanyal, Shantibhushan Chowdhury, Bhupen Das etc. joined the tour. (Islam, SMT. 2008, Pg-120) They first went to Kushtia, held a student meeting at the school gate, enrolled volunteers, and along the way, sang patriotic songs and collected rice and money for the volunteers' camp. The student leaders of Krishnanagar planned to travel to Kushtia, Meherpur and Chuadanga, take the Satyagrahis to Kanthi or Kalikapur and break the Salt Law, earning the glory of becoming the first imprisoned Satyagrahi in Nadia.

But while they were visiting Chuadanga and Meherpur, the District Congress Committee and the District Congress Law Disobedience Association President Bijaylal Chatterjee, in the campaign of the student leaders, held meetings and processions in villages and appealed to the people, especially satisfied with the awakening of the villagers in this first district, he ordered them to continue this important work. And the Satyagrahi group of Kushtia would go to Kanthi, Nadia under the leadership of the son of Nadia and revolutionary Haripada Chattopadhyay, who had just returned from Dhaka. The Krishnanagar party camped in the living room and later in the store of prominent Congress worker Baijnath Bagla of Chuadanga, in the villages of Kumarkhali, Kaya, and Jaduboyra in Kushtia subdivision, Govindapur in Meherpur subdivision, and in the neighboring villages of Darshana, Memnagar, Damurhuda in Chuadanga subdivision.

They began to travel to villages like Banpur, Majdia (Krishnaganj police station was then part of Chuadanga subdivision). ('Swadhinata SN', 1973, Pg-152) They would travel 5-7 miles a day on foot in the scorching summer or during the monsoon. During this journey, they were welcomed in some places, such as at Shailen Maulik's house in Jayrampur, but in others, the villagers would not even give them shelter for the night, let alone food, for fear of the police. So in such a situation, they had to spend many nights on the station platform, eating rotis or starving. However, when they were in the village, the villagers would arrange for one volunteer to stay in each of their homes.

The Kushtia group left for Kanthi via Krishnanagar to carry out the salt Satyagraha. The Krishnanagar group, while touring the district, went to Rajshahi to attend the session of the Bengal Provincial Political Conference. When the Chittagong armoury was attacked on April 19, arrests began all over Bengal, starting with the presidents of various sections of the conference. The district Congress leaders were suddenly imprisoned without trial. Gopendranath Mukherjee, the leader of the West Nadia Satyabrati Dal, was sentenced to 6 months in prison on charges of sedition before the civil disobedience movement began. Haripada Chattopadhyay was arrested and imprisoned by the Sadal party at the beginning of the movement. Although the district workers were shocked by this blow, District Congress President Bijaylal Chatterjee, new Secretary Prafulla Kumar Bhattacharya and Secretary of District Congress Ain Amanyo Samiti Rasbehari Chakraborty, Secretary of Krishnanagar City Congress Committee and revolutionary worker Nrisingha Prasad Sarkar, Dhirendranath Sarkar, Smarajit Bandyopadhyay, Gopinath Majumdar and others.

5. Picketing and drug boycott

They started leading the movement on behalf of the District Congress with the help of prominent workers. ('Swadhinata SN', 1973, Pg-153) When Narayan Sarkar was arrested and after his release from prison, Nirmal Mukherjee and then Shashi Ghosh became the chiefs of the volunteer force. At that time, singing patriotic songs with harmonium in the procession was a kind of mandatory. Immediately, the ban was violated in the towns of Krishnanagar, Kushtia, Meherpur, Nabadwip, Ranaghat, Shantipur and other places in the district and in the villages of Muragachha, Dharmada, Bethuadhari, Devgram, Palashi, Majdia, Chuadanga, Alamdanga, Khoksa Prakriti. They continued to fill the jails by picketing, participating in meetings, processions, preparing banned salt, and violating the sedition law. ('Swadhinata SN', 1973, Pg-154)

The incident of taking out processions in Kushtia for a week in a row in violation of Section 144 is particularly noteworthy. Congress workers like Shibkali Mandal, Nishith Ranjan Acharya, Binay Roy and others were imprisoned in Kushtia for violating the restrictions imposed under Section 144 in Krishnanagar city under the leadership of the Krishnanagar Bar Association. Bar Association president and salt

satyagrahi veteran lawyer Hindubhushan Chakraborty, Girindranath Mukherjee, and Atindranath Halder were arrested on charges of violating Section 144 by taking out a procession in Krishnanagar. Narendra Kumar Basu, a prominent advocate of the then Calcutta High Court and a resident of Krishnanagar, came to support the lawyers of the Krishnanagar Bar in this case, resulting in the acquittal of all the accused. (Islam, SMT. 2008, Pg-118)

The purpose of picketing liquor and ganja shops was not only to encourage people to abstain from drugs or to restore peace and happiness to their families - it was also to reduce government revenue. The purpose of boycotting foreign clothes and goods was to cause financial losses to the government. For this reason, picketing these shops was frowned upon by the government. Therefore, it was a major program of the Congress and the civil disobedience movement. Apart from the volunteers for picketing, prominent citizens of Krishnanagar city, including lawyers, doctors, and prominent Congress leaders also fell under the wrath of the government. At this time, a clash broke out between the police and Keshab Chandra Mitra, a prominent revolutionary and Congress leader from Ranaghat, over the burning of the government-backed newspaper 'Statesman Patrika' at Ranaghat Junction Station. As a result, when widespread arrests were made, volunteers were sent from the District Congress for a few days to picket liquor and ganja shops in Ranaghat and to deal with the white police sergeant who had arrived from Kolkata and to allay the public's fears. Krishnanagar volunteers Charuchandra Nag, Harendranath Mitra, etc. were killed and expelled. ('Swadhinata SN', 1973, Pg-155) A group of volunteers led by Krishnanagar Congress leader Girindranath, including Kashinath Majumdar, Manindranath Sanyal, etc. were arrested and charged under Section 109. They were later released.

6. Participation of women

Although the contribution of women from Nadia in this movement was significant, the government adopted a policy of ignoring and not arresting women from this district. However, around 1932, women began to be arrested. Women volunteers have been picketing for hours on end, regardless of the sun or rain, on public roads or in markets, standing in front of liquor and marijuana shops and foreign clothing stores. Ignoring the fear of arrest, imprisonment or police batons and bullets, they joined processions and public meetings day after day and walked long distances. Sometimes they went on foot to villages 5-6 miles from the city to convince uneducated rural men and women or working-class women in the city to abandon British clothes and British glass bangles. In Krishnanagar, the family members left the inner sanctum and took to the streets in September 1929 to protest the voluntary death of revolutionary Jatin Das and join protest marches and public meetings. Nirmal Nalini Ghosh, the worthy wife of Krishnanagar Government College professor Ramendranath Ghosh, was the first to

join the mass protests in the district on the eve of the civil disobedience movement. ('Swadhinata SN', 1973, Pg-160)

Notable among those who have become famous as pioneers of the women's movement in Nadia are Shailbala Majumder, Supriti Majumder, Indu Nivanani Devi, Sushama Banerjee, Mrinalini Devi, Prabhavati Sanyal, Aparna Adhikari, Biva Das, Gouri Mukherjee, Kalyani Gupta, Kamala Mukherjee, Saralabala Devi, Aparna Banerjee, Saryubala Sarkar, Suniti Gupta etc. In Kushtia, Amiya Sanyal ignoring the fear of police torture, walked in front of the procession with a Congress flag in hand, violating Section 144, which surprised everyone. (Islam, SMT. 2008, Pg-157) Other women who joined the movement in Kushtia include Mrinal Devi, Usha Sanyal, Bimala Adhikari, Asha Adhikari, etc. Also notable are the names of Savitri Das of Bethuadhari, Hemangini Devi of Nabadwip, Aparna Nandi, 'Bardi-Chordi' (Shibram's Bardi and Chordi) and Jagannath Majumder's mother (Islam, SM Tarijul. 2008, Pg-158) are particularly noteworthy. During the movement, the government did not stop at inflicting unspeakable torture on law-abiding protesters outside the prisons, but inside the prisons, it treated Satyagrahis like third-class prisoners, regardless of their social status. Yet the imperialist government could not suppress the desire of the freedom fighters for freedom, time and again the Satyagrahis voluntarily imprisoned and committed to jail. In addition to the district jails and central jails, the government had to open special jails, additional special jails at Dumdum and Hijli. ('Swadhinata SN', 1973, Pg-161)

In mid-1930, due to the torture in Krishnanagar jail, the Congress leader of Kushtia, Satyagrahi Shibkali Mandal, fell ill and died a martyr's death after a day of illness. Just a few days later, the Satyagrahi of Devgram, Golam Jilani, was martyred in the same jail due to police torture. ('Swadhinata SN', 1973, Pg-)161 The death of these two Satyagrahis in prison was very painful. This resulted in great anger in Kushtia, Devgram and the entire district. Another notable event during the middle of the movement was the resignation of Bireshwar Basu, a professor at Krishnanagar Government College, from his government job. He wrote a letter to the government protesting the government's atrocities, especially the arrest of Gandhi and the atrocities against women. Another incident was when the satyagrahi Bhupen Das was dragged by the police for half a mile by his feet while picketing a liquor shop on Krishnanagar High Street, his bloodied body being dragged to the police station. ('Swadhinata SN', 1973, Pg-162) As a result, his young colleagues became angry and intolerant and one day beat up the tyrannical inspector. In this incident, when warrants were issued against Arvinda Chakraborty, Arvinda Dakshi, and Ranjit Banerjee, they fled. The police arrested Bibhuti Mukherjee and others but released them due to lack of evidence.

Haripada Chatterjee and Suresh Roy were arrested for picketing while unloading foreign cloth from a boat in Kushtia. However, the picketing again led to the sale of foreign cloth being stopped. The boycott movement was successful as a result of the District Congress opening a camp in Chuadanga under the leadership of Girindranath Kundu and Nirmalani Ghosh and renewed picketing. In Krishnanagar, Congress workers and women activists, led by Prabhas Chandra Sarkar, successfully picketed with double enthusiasm against the sale of foreign cloth in Gowaribazar and Hanskhali Hat. ('Krishnanagar P', 1977, Pg-59) Congress volunteers and nurses picketed liquor and ganja shops, causing almost complete cessation of sales in the city. Excise shops were closed in some villages. In November 1930, the then president of the Bengal Provincial Congress Committee, Subhash Chandra Bose, after his release from prison, visited Krishnanagar and later Chuadanga, Meherpur and Kushtia. During his visit to Chuadanga, Congress workers including Haridas Bhattacharya, Smarajit Bandapadhyay and others visited village after village on foot, covering a distance of 40 miles, and arrived in Krishnanagar, with the aim of reviving the moribund movement there. But after addressing a large public meeting in Damurhuda, Haridas Bhattacharya and Smarajit Bandapadhyay were arrested. ('Krishnanagar P', 1977, Pg-60) They also held meetings in Kapasdanga Bazar, Natuda Mahajanpur, Ratanpur, Baidyanathtala, Bara Andulia and Chapra.

In Krishnanagar, Subhash Chandra addressed a student assembly and a women's assembly and collected gold ornaments from the student assembly and women's assembly.('Krishnanagar P', 1977, Pg-59) The public support and cooperation in this movement of 1930 was remarkable. Apart from government employees or a handful of people with obligations to the government, the entire public, including students, youth, independent scholars, lawyers, doctors, businessmen, and rural farmers and laborers, supported and cooperated with this movement. At that time, it was unthinkable to join anti-government movements or activities while holding a government job, a contract or license permit. Even showing support or sympathy for revolutionaries was prohibited. Even their sons, wives, daughters or pets were not allowed to do this. The sons, brothers or wives of government employees who joined the movement had to live in separate rented houses in Krishnanagar city.

7. Strike

During this time in Nadia, the tension due to student movements, picketing or public meetings had a huge impact on the common people of Krishnanagar and Nadia. During the movement, whenever the district leadership, even local minor leaders or prominent workers, were arrested, spontaneous strikes would be called. Almost every day, due to the strike, traders, especially small traders who used to come from the villages to sell their vegetables in the city or in the markets of the villages, had to accept their losses. Almost every day, people used to join the meetings, processions

and public gatherings in large numbers, ignoring the fear of the police. In Krishnanagar, it was seen that the expenses incurred for running the volunteer camps were met by collecting rice and money from the public. However, the generosity and help of the landlord Badrinarayan Chetlangia, the businessman Hazari Lal Biswas, etc. are particularly important in this regard. ('Swadhinata SN', 1973, Pg-163) Sometimes even small businessmen helped by giving money according to their means. At the tea shops of Rishipada Banerjee and Govindalal Dey, volunteers would come with sealed tins, and each would hand over a tin full of money for the food of volunteers coming from different parts of the district. ('Swadhinata SN', 1973, Pg-164) The cooperation of then-businessmen Rabindranath Sarkar and Kalikinkar Chakraborty was also notable.

However, it was not safe to keep volunteers in the district Congress office – the police would raid every day, catch them and release them into the forest before they could disobey the law. At that time, arrangements were made to house and feed volunteers one by one in each house. There were countless people in Nadia, whose names are now almost forgotten, who provided help and sympathy to this movement from behind the scenes. Although some of those who helped and cooperated in the work of the District Congress have been mentioned, they were in towns such as Nabadwip, Shantipur, Ranaghat, Chuadanga, Meherpur, Kushtia and other places like Muragachha, Dharmada, Bethuadhari, Palashi, Devgram, Kaliganj, Alamdanga, Damurhuda, Nilmaniganj, Majdia, Kumarkhali, etc. those who have appeared daily in areas that were Congress battlegrounds had the direct or indirect support and cooperation of many individuals known and unknown to the public. ('Krishnanagar P', 1977, Pg-159)

Chuadanga was a stronghold of the Muslim League, which opposed the Congress movement. There, too, the patriotism, courage, and support and cooperation of prominent activists Ahibhushan Roy, Manindranath Chakraborty, and businessman Baijnath Bagla, as well as the Congress's Satyagraha, are particularly noteworthy. The kindness and patriotism he showed by enduring police harassment by providing money and food to the volunteers, especially by allowing the first group of student volunteers sent from the District Congress to camp in his living room, will not be forgotten. At a time when it was dangerous to provide food and shelter to any Congress member, the provincial Congress presidents Subhas Chandra Bose and Sarat Chandra Bose received Baglar's hospitality during their visits.

Although the Gandhi-Irwin Pact of 1931 was considered a victory for the people of India against the British Raj, a section of the politically conscious public was not satisfied with the agreement, but rather became angry. The failure to release prisoners or revolutionaries convicted of violent acts created great anger in the minds of the youth. The protests were more widespread in Bengal as hundreds of prisoners of war were not released without trial. Nadia revolutionaries threw bombs at the residence of

the Superintendent of Police in Krishnanagar, the Kotwali police station, and the residence of the District Intelligence Officer at the junction of Swarnamoyi Lane and Varanasi Roy Road. Sanat Mukherjee, Abdul Mannan and Biren Banerjee were arrested and charged in connection with the bombing. Biren, however, was injured by his own bomb and was transferred to the Medical College in Calcutta, where he later gave his dying statement. ('Swadhinata SN', 1973, Pg-165) This incident led to a massive arrest in Krishnanagar. The houses of many youths like Manmathanath Pramanik, Smarajit Bandapadhyay, Nirmal Mukhopadhyay etc. were searched and their statements were recorded. Many youths like Manmathanath, Anil Chakraborty, Shibram Gupta etc. were then arrested. In the case, Sessions Judge Satyendranath Modak (ICS) acquitted Sanat and Mannan Mia on the basis of evidence. Later, when Biren's guilt was proven, he was released on parole without imprisonment, considering his health. ('Swadhinata SN', 1973, Pg-166)

8. During the Quit India Movement

The historic 'Quit India' or August Resolution was adopted by the All India Congress Committee in Bombay at midnight on August 8, 1942, and Gandhi took charge of leading the movement. Before the end of that night, on August 9, Gandhiji and members of the Congress Working Committee, along with Congress leaders across India, were arrested. The Congress and its branches were declared illegal. ('Swadhinata SN', 1973, Pg-187) In fact, in protest against the arrest of Mahatma Gandhi and Congress President Maulana Abul Kalam, students of Krishnanagar observed an unprecedented strike and took out a procession, violating Section 144. The Superintendent of Police arrived and ordered the police to lathicharge to disperse the procession. Many students were injured and arrest warrants were issued against Jagannath Majumder and Shibram Gupta and several other student leaders for their participation in the procession. Student leaders including Manoranjan Sen, Purnendu Bhattacharya, Sunil Maitra, Kiran Chatterjee were arrested. ('Krishnanagar P', 1977, Pg-156) In Krishnanagar, a series of student strikes and market shutdowns were called. Students took out processions and were arrested one by one. Among those arrested in this movement were Biswanath Mukherjee, Yognath Mukherjee, Patitapavan Chattopadhyay, Anil Dey, Mohankali Biswas etc. After the case dragged on for some time, the students were sentenced to 6-12 months of rigorous imprisonment. ('Swadhinata SN', 1973, Pg-186)

In fact, in protest against the arrest of Mahatma Gandhi and Maulana Azad, Municipal Commissioner and Forward Bloc leader Fazlur Rahman and another Commissioner Smarajit Bandapadhyay gave notices of adjournment motions condemning the police's lathicharge on students in the municipality. A large crowd gathered in the Krishnanagar Municipal Hall that day, ignoring the government's suppression policy. Under the pressure of public opinion, no one dared to oppose this

proposal.(‘Swadhinata SN’, 1973, Pg-189) Jayant Kumar Sarkar was sentenced to 6 months in prison for picketing a liquor shop in Krishnanagar. Atul Saha, Hazarilal Mukherjee, and Bibhuti Bhushan Banerjee were sentenced to 6 months in prison for engaging in Satyagraha in a procession. Kanailal Biswas and Bijitlal Chattopadhyay were sentenced to 6 months in prison for hoisting the Congress flag in a government building. Similarly, Meherpur Sub-district Congress Secretary and senior Congress leader Ajit Ganguly, Nanigopal Singh and Bhaben Dutta were sentenced to 6 months in prison for disobeying the law by taking out a procession in Meherpur. Sachindranath Singh Roy, Pulkesh Sarkar, Pradyot Bagchi, etc. were arrested on charges of taking out a procession in Damurhuda, Chuadanga subdivision. Sachindranath was sentenced to 9 months in prison and the others to 6 months each. In Fatehchand Nahata, Kushtia, he was sentenced to one year of rigorous imprisonment for disobeying the law. (‘Krishnanagar P’, 1977, Pg-165)

In Shantipur, a group of workers led by senior Congress leader Haridas Dey were arrested for participating in a procession and sentenced to one year in rigorous imprisonment. The others who were sentenced were Balai Mukherjee of Shantipur, and Sukumar Lahiri alias Kabuda of Chuadanga. Kabuda, a long-time Congress worker, was never arrested despite being behind every movement. This is the first time he has been arrested on charges of having links with wire-cutting. Earlier, in 1930, when Krishnanagar volunteers visited Chuadanga subdivision, Kabuda was their shelter in Majdia. During the partition, Kabuda tried his best to save Krishnaganj police station under Nadia from Pakistan's control. (‘Swadhinata SN’, 1973, Pg-189) As a result, Krishnaganj police station was later included in India. In the wake of the popular protests that erupted in various parts of the country in the wake of the Quit India Movement, all communication systems and governance systems must be brought to a standstill - such programs were adopted district by district. The Congress workers and the people now gave more importance to secret subversive activities than to open movements. All around, Congress workers burned trains, blew up railway lines, cut telegram and telephone lines, and burned post offices. The entire Nadia was on fire.

9. Subversive Activities

In Krishnanagar, Nadia, four coaches of the Krishnanagar local train, which was already located at the railway station siding, were burnt to ashes. And one day, two coaches of the Krishnapur local train were burnt to ashes. In Ranaghat, the government shelters built for Brahmo-returned asylum seekers were burnt to ashes. (‘Swadhinata SN’, 1973, Pg-190) Before the district authorities knew about it, the newspapers started publishing news of this movement, especially its subversive activities, in large letters. One night, late at night, an unknown face from outside was seen arriving at an empty house in Chutorpara. The front door of this house was locked, but when he knocked on

the back window, an unknown man with a mustache and beard opened the door. They talked and discussed until late at night. ('Swadhinata SN', 1973, Pg-191) These were two famous revolutionaries from Nadia, Shibram Gupta and Haripada Chattopadhyay.

Nationalist political activists from all walks of life in Nadia unanimously adopted several proposals to make the 'August Revolution' a success. Accordingly, with the speed of a storm, the activists spread to the cities and villages of Nadia and continued to inspire the people of Nadia with the slogan 'Do or Die'. Extensive arrangements and preparations were made to gather the people through meetings, processions, strikes, distribution of anti-British and anti-war propaganda pamphlets, etc., and to cut off the postal, telegraph, and communication systems to create a state of chaos everywhere. Scissors suitable for cutting 10,000-volt electric wires, dynamite suitable for destroying bridges, boring machines for piercing concrete sheets, batteries, explosives, and firearms arrangements were made to collect from Kolkata to the capital city of Krishnanagar and the Mofussils and send them to the freedom fighters' hideouts. Kali Roy, Gopal Mukherjee, Avani Maulik, Raja Miya, Chandrakumar Chakraborty, etc. were particularly helpful in this work. ('Swadhinata SN', 1973, Pg-194) They continued to work even at all risks.

The E.B. Railway was the railway link between Calcutta and Assam and Manipur. If this important military railway station could be damaged, the defeat of the British in the east would be inevitable. The August rebels started their work with this in mind. Since the Ranaghat railway junction station was important, the military authorities, sensing that the revolutionaries were working there, launched air strikes. They dispersed the rebel crowd by dropping bombs and machine gun fire.('Krishnanagar P', 1977, Pg-167) During this time, the revolutionaries attacked Krishnanagar railway station several times. Soon the flames of revolution spread beyond the city to the countryside. Houses built in the mango orchards adjacent to the Muragachha station and the station was burned. Inspired by Rampada Raha and Gopen Mukherjee, the Muragachha High School Chhatra Dal and other revolutionary activists, led by school student Samlal Das, completely burned down the station building and after cutting off wire communication, the barracks in the middle of the mango garden were completely burned down. ('Swadhinata SN', 1973, Pg-195) Everywhere, the people held processions and demonstrations in government offices and courts, shouting the slogan 'British leave India'.

Nadia workers decided to burn down the Patikabari Telegram office on the banks of the Jalangi River in Kanainagar village of Tehatta police station in Nadia and the telegram office of Nawda police station in Murshidabad district. On August 29, 25 August revolutionaries including Siddheshwar Biswas, Debabrata Chakraborty, Lalmohan Biswas, Purnachandra Chakraborty, Naresh Biswas, Alam Sheikh, etc., led by Ramesh Goswami, relied on the direct support of about 10,000 people. They burned

the post and telegram offices and set fire to the excise shop adjacent to the post office. They destroyed the Patikabari-Beldanga tele line. (‘Krishnanagar P’, 1977, Pg-189) In August, police attacks on the homes of revolutionaries increased. The police adopted various tactics to expose the workers. When a section of the August revolutionaries, armed with explosives and firearms, tried to teach the government a lesson, the police tactfully disarmed them. The activists even had to testify in court several times. (‘Krishnanagar P’, 1977, Pg-189) As the police continued to harass and oppress the house, many activists surrendered to the Meherpur court. The day after the Japanese first bombed Kolkata, Ramesh Goswami, Shyamalal Biswas, and explosives expert Taradas Bhattacharya from Khulna district went down to Alamdanga with some supplies, went to the bridge, and tried to blow it up with dynamite. But the dynamite sticks were not strong enough to cause any damage to the bridge. (‘Swadhinata SN’, 1973, Pg-196)

In order to suppress the August Revolution, in addition to imprisonment and fines, the local constructive work center ‘Sahebnagar Agricultural Industrial Institute’ was destroyed with the aim of spreading national ideology. The crime of this institution was that the founder of the institution, Haripada Chattopadhyay, was one of the leaders and activists of the Congress- Ramesh Goswami, Siddheshwar Biswas, who were among the August revolutionaries. Some police personnel, including the superintendent of Tehatta police station, and some anti-social villagers, seized the organization as part of the Congress organization and tried to dismantle it. They were tempted by the thought that they would get praise and rewards from the state government. But in cases of damage to charitable institutions, the perpetrators were punished, and after the partition of the country, all the institutions received compensation of 5 thousand rupees for the damages. (‘Swadhinata SN’, 1973, Pg-196)

Therefore, the importance of the events of the national liberation struggle of this period in the context of Nadia's revolutionary movement and revolutionary activities naturally emerges. Just as the non-cooperation, civil disobedience or Quit India movement laid the foundation for the nationalist movement throughout the country, its impact was felt in different parts of the country, even district by district. Similarly, just as it was severe in Krishnanagar, the heart of Nadia district, it also caused more or less reactions in other places in the district such as Nabadwip, Tehatta, Betai, Kushtia, Majdia, Chuadanga, etc. Youth from different parts of the district joined the movement to stand against the injustice and exploitation of British rule.

10. Independence of Nadia and accession to India

Through the success of the August Revolution, one thing became fairly clear that India's independence was only a matter of time. But the issue that was the subject of

debate, even violence, was the partition of India, a separate country for Muslims. Communal violence had increased to such an extent that partition became politically certain. The emergence of the state of Pakistan could no longer be avoided. The British government recognized India's independence and left, but before leaving, it divided India into two, like a ‘stab in the back’. Even after independence came on August 15, Nadia spent three sleepless nights in doubt about which country it would belong to, ‘India’ or ‘Pakistan’. The people of Nadia district were swaying between hope, despair and fear.

The people of present-day Nadia district gained independence three days later, through complete accession to India. But there is a need for a substantial discussion on Nadia's independence and accession to India. Before unveiling the dark night of uncertainty, we need to look back a bit. The glorious history of the anti-British movement was marked by many political conflicts, back-and-forths, and debates. The Constituent Assembly of India was formed in India on July 10, 1946, as per the decision of the British Parliament on May 16, 1946. 381 members from all the provinces and states of India were elected. 60 from Bengal, of which 33 were Muslims and 27 were non-Muslims. On 15 July, Sir Khan Bahadur Maulvi Azizul Haque of Nadia (now part of the state) became a member from Bengal as a nominee of the Muslim League. He had previously been a member of the Executive Council of the Governor General of India (1942-45). The first meeting was held on 9 December under the chairmanship of Sachchidanand Singh, the leading member of the Legislative Assembly. But the Muslim League boycotted the meeting demanding a ‘Pakistan’ state. (Mandol, M. 2016, Pg-37) On June 3, 1947, the British Parliament accepted the partition of India. On July 14, the Muslim League lifted the boycott, but before that, after the death of Sir Azizul Haque on March 19, Laxmikant Maitra became a member of the Constituent Assembly on July 14.

On July 18, 1947, the British Parliament passed the ‘Indian Independence Act, 1947’. The ‘Government of India Act, 1935’ was amended to create the ‘India Independence Act’. The 1947 Act specifically fixed August 15, 1947, for the formation of two separate countries, ‘India’ and ‘Pakistan’. (Mandol, Mrityunjoy. 2016, Pg-37) In fact, what had been a rehearsal for the partition of Bengal in 1905 was made effective by this Act. By creating two provinces called ‘East Bengal’ and ‘West Bengal’. A map based on the map drawn in 1905 was added to it. According to this map, Dinajpur, Malda, Murshidabad, Nadia, Jessore and Bangaon Thana were included in East Bengal, i.e. Pakistan. (Mandol, M. 2016, Pg-38) However, it is said that the final decision will be taken on the report submitted to the Bengal Boundary Commission.

As per the Governor General's proclamation (Ref. No. D50/7/47R), a five-member Bengal Boundary Commission was constituted on 30 June 1947 with Sir Cyril

Radcliffe as the Chairman. Just 18 days before the implementation of the 'Indian Independence Act-1947' (18 July 1947). The remaining 4 of the 5 members were all Justices-- Bijan Kumar Mukherjee, C.C. Biswas, Abu Saleh Mohammad Akram and S. A. Rahman. (https://bengali.news18.com) Although the Boundary Commission was given 45 days between June 30 and August 14, 1947, it only had 25 days from the proclamation of the Independence Act to submit its report. They had to work very quickly. Therefore, without wasting time, the commission met in Calcutta from July 16 to July 19, 1947 and from July 21 to July 24, 1947 to receive opinions from various parties. The main opponents were the Indian National Congress, the Bengal Provincial Hindu Mahasabha and the New Bengal Association, while the Muslim League and some smaller Muslim organisations were also involved.(Mandol, Mrityunjoy. 2016, Pg-38) Basically, an attempt was made to resolve the problem of dividing the borders of East and West Bengal by keeping in mind some basic questions. The questions were as follows ----

a) Who will get Kolkata? Or will Kolkata be divided into two parts and be divided between the two parties?

b) If Kolkata is given to one side, who will be the essential claimant for the Nadia river valley or Kulti river valley region? Because the port life of Kolkata depends on it.

c) If the focus is shifted away from the Ganges-Padma-Madhumati river line, how will the strong demands of the Muslim majority of Jessore and Nadia for unification be resolved without violence?

d) Will Khulna be placed in the opposite division to the one in which Jessore falls?

e) Would it be appropriate to give the non-Muslim populated areas of Malda and Dinajpur to East Bengal?

Besides, there were also some questions about Jalpaiguri, Darjeeling, and the Chittagong Hill Tracts. But since a large part of the two parties could not reach a consensus, Chairman Radcliffe, left with no alternative, reported his decision to proceed with the work to the Governor General on 12 August (1947), which is known as the 'Radcliffe Declaration'. (https://bengali.news18.com) Although there was talk of dividing the border based on religious majority, the Governor General and British administrators kept 'geographical constraints' and river location and communication system as acceptable issues.

Keeping in mind the administrator's thoughts, Radcliffe tried as much as possible to save the rail communication system and the river location and make the inevitable intersection. However, it was disrupted in some places. His hope and desire was that the arrangement he had made would enable both sides to negotiate and reduce it to a

minimum level in the future. According to the report and map presented by Radcliffe in his report, the boundary line was drawn as follows:

1) The Padma River between Rajshahi and Murshidabad, Rajshahi and Nadia. 2) The boundary of the two Bengals will be from the point where the Padma River begins its course to the south-Karimpur and Daulatpur Police Stations, Karimpur and Gangani Police Stations, Karimpur and Meherpur Police Stations, Tehatta and Meherpur Police Stations, Chapra and Meherpur Police Stations, Chapra and Damurhuda Police Stations, Krishnaganj and Damurhuda Police Stations, Krishnaganj and Jibannagar Police Stations, Krishnaganj and Chuadanga Police Stations, Hanskhali and Jibannagar Police Stations, Hanskhali and Maheshpur Police Stations, Ranaghat and Maheshpur Police Stations, Bangaon and Maheshpur Police Stations, Bangaon and Jhikargachha Police Stations, Bangaon and Sarsa Police Stations, Gaighata and Sarsa Police Stations, The present (then) boundaries of the police stations of Gaighata and Kalroa and the police stations situated between 24 Parganas and Khulna districts. The then present boundary line of 24 Parganas and Khulna districts will continue further south to the Bay of Bengal. (Mandol, M. 2016, Pg-39)

The pre-scheduled two-part 'Independence Day' on August 15, 1947, was practically declared - the entire Dinajpur, Malda, Murshidabad, Nadia, and Bangaon in 24 Parganas fell into East Pakistan. The map drawn in the first schedule of the 'Indian Independence Act, 1947', excluding Khulna district, was cleverly promoted. In that map, Bangaon, Nadia, Murshidabad, Malda, Dinajpur were shown as part of East Bengal. Even during the partition of Bengal in 1905, Malda and Dinajpur were included in East Bengal. There is enough reason to use the word 'tactfully'. The Muslim League, presenting various arguments, including the 'river' mentioned in the 'British Partition Policy', communication system, economy, etc., demanded that the Bhagirathi-Hooghly Rivers in the west be the dividing line. The demand included Murshidabad, Nadia, Kolkata and the industrial area along the banks of the Bhagirathi River. In short, 24 Parganas, including Baduria, Swarupnagar, and Basirhat police station areas, were claimants to the Presidency Division. (Mandol, M. 2016, Pg-40) But as soon as Radcliffe's proposal was effectively rejected, the strategy was decided and the map of the 'Indian Independence Act, 1947' was used as a tool. In the 25 days from July 18 to August 12, 1947, many people came to know about the map. But in the two days between August 12 and August 14, most people were aware of the new map. But the Muslim League took to the field with verbal propaganda and from the morning of August 15, raised the Pakistani flag in four districts including Bangaon and celebrated with meetings and rallies.(https://www.facebook.com)

In other words, August 15, 1947, despite being one of the most memorable days for the people of India, was a day of extreme sadness and pain for the people of Nadia due to the mess in the map created by Sir Cyril Radcliffe during the Partition of India.

Before independence, the undivided Nadia had five subdivisions - Krishnanagar Sadar subdivision, Meherpur, Kushtia, Chuadanga and Ranaghat. In Radcliffe's map, the rest of the area, except for Nabadwip on the west bank of the Bhagirathi, was included in East Pakistan. Nabadwip was recognized as the 'Nadia' district. On 12 August 1947, it was announced on the radio that India would be declared an independent nation and that Nadia district would be part of East Pakistan. (Shukul, A. 2014, Pg-14) It is said that most of the houses in the district wept when they heard about the inclusion of Nadia district in East Pakistan.

At that time, the queen of Nadia was Jyotirmayi Devi. She was terrified. However, there were political and communal reasons behind this panic. In fact, since 1946, the communal conflict in Nadia had been burning like a suppressed fire. The Muslims had threatened in advance that 'Pakistan will be brought to the fore'. After August 14, they would take over the Rajbari by force. They also raised similar slogans on the streets of Krishnanagar. (Shukul, A. 2014, Pg-14) At that time, 'Krishnanagar' meant the area from Aminbazar to Rajbari, Chakerpara to Anandamayitala, from the municipality to Govinda Road to the banks of the Jalangi River, i.e. Gowari. The Muslim League leaders arranged for the flag to be hoisted. The Muslim League flag became the flag of Pakistan. The Pakistani flag was hoisted in the grounds of Krishnanagar Public Library and the victory cry of Pakistan was raised.

As Nadia district was included in Pakistan, Muslims raised slogans of 'Pakistan Zindabad' at Post Office intersection, Govinda Road (present High Street), Anandamayitala, Amin Bazar, Chakerpara and Court Road. (Shukul, A. 2014, Pg-15) Hindus were extremely frightened at that time. Muslims are threatening who will take over which Hindu house. Who will take over the cinema hall? Hindus were also thinking of selling their land and houses. Queen Jyotirmoyee Devi feared that if Nadia fell into East Pakistan, she would not have any zamindari. At this time, under the leadership of Rani Jyotirmoyee Devi, Shyama Prasad Mukherjee, Kabu Lahiri, Pramathanath Shukul, Savitri Das and active Congress leaders in Nadia included Tarakdas Bandapadhyay, Smarajit Bandapadhyay, Jagannath Majumder, Shankardas Banerjee, Bijaylal Chattopadhyay, Nrisingha Prasad Sarkar, Prafulla Bhattacharya, Ranjit Palchowdhury, Haripada Chattopadhyay, Pandit Laxmikanta Maitra and others continued to organize the movement. (Mandol, M. 2016, Pg-37)

From the afternoon of August 15, local leaders of the Congress, Hindu Mahasabha, and New Bengal Association began contacting the state and all-India leadership to inquire. The issue of Radcliffe's fate gradually became clear. Political activity increased from the morning of August 16. Along with pro-India political leaders, social figures from various walks of life, including Maharani Jyotirmayi Devi of Nadia and Rani Swarnamayi Devi of Murshidabad, also began to put pressure on the British administrators, including Mountbatten. Using various arguments, they made a strong

demand for the accession of Bangaon, Nadia, Murshidabad, Malda, and Dinajpur districts to India. After a series of letters and court appearances from Calcutta to Delhi at the administrative level, a notification was issued on August 17 (1947) clarifying the position of four districts including Bangaon.

Notification No. 58 G.A. dated 17.08.1947 u/s 7(1) of Cr.P.C., 1898 declared the formation of a district called 'Nabadwip' by bifurcating the district in the case of Nadia, by repealing all previous notifications, imitating the judgment of Radcliffe. Krishnanagar and Ranaghat subdivisions were included under the 'Nabadwip' district, and Krishnanagar, Chapra, Nadia, Kaliganj, Nakashipara, Krishnaganj, Karimpur, Tehatta, Ranaghat, Shantipur, Chakdah, Haringhata and Hanskhali police station areas were included under those two subdivisions. (Mandol, M. 2016, Pg-41) Notification No. 61 G.A. dated 17.08.1947 u/s 4(1) of Cr.P.C., 1898 demarcated the Karimpur and Daulatpur police station areas and fixed the boundary along the Mathabhanga river. 23 February 1948 Notification No. 545 G.A. u/s 7(2) of Cr.P.C., 1898 The name of the district 'Nabadwip' was changed to 'Nadia' and the name of the police station 'Nadia' was changed to 'Nabadwip Thana'.(https://www.editorji.com)

On 17 August (1947), the news of the government notification came on the radio, bringing some relief. On 18 August, the headline on the newspaper was—*'Ranaghat and Krishnanagar of the river to India, Kushtia, Meherpur, and Chuadanga to Pakistan.'*(https://www.editorji.com) Ramakrishna Roy of Jhenaidah, Jessore, a railway worker working at Krishnanagar City Junction railway station that day, witnessed *"a thick mixture of fear, excitement and joy on everyone's faces. People were running and hurrying as soon as the train whistled and entered the station."* (https://cprimenews.com) The picture of Ranaghat is almost the same—*"On the morning of August 18, the people of Ranaghat almost looted newspapers from the North Bengal-bound train and looked at the published map. When Ranaghat subdivision appeared on the map of India, all rumors and fears were put to rest."* (Mandol, M. 2016, Pg-43)

The Indian national flag was hoisted in the places where the Muslim League had hoisted the Pakistani flag. On August 18, a victory procession of liberation took out all over the district. In Chakdah, led by Nadu Miah, the flag was hoisted in front of the Basanta Smriti Library adjacent to the municipality. The artists of Sri Ramakrishna Pathagara performed a medley of Dwijendralal's songs – 'Jedin Sunil Jaldhi...' at the Krishnanagar Public Library grounds and Town Hall. Sudhir Chakraborty, a resident of Shibnibas, said in his memoirs, *"At that time, I was a seventh grade student. I had eaten and fallen asleep. Suddenly, in the middle of the night, I was awakened by screaming. I saw through the window that people were walking and filling Lorries with joy and taking to the streets, expressing their excitement by threatening the Muslims."* (Shukul, A. 2014, Pg-15) After three days in Pakistan, the tricolor national flag with

the Charkha symbol was hoisted in the grounds of the public library. As a result, Krishnanagar became independent on August 18, despite a mistake in Redcliffe's boundary map. Therefore, August 18 is known as Nadia's Independence Day or ‘Bharatbhukti Day’.

In terms of emigration, three types of mentality can be observed in the market at this time. First, those who showed radicalism on August 15 left the country forever on August 18 and fled to Pakistan. Secondly, many of the frightened middle-class people who had fled the country due to unknown threats returned to their homeland. A large portion remained on the other side, exchanging their property. The third class people did not flee from the land saying, *“I was born in this country and I will die in this country." They accepted Indian citizenship. The Muslims of Amghata, Tiorkhali, Bhaluka, Mayapur and Bamanpukur remained in this country, protected by the landlord Palchowdhury of Maheshganj.”* (Mandol, M. 2016, Pg-43) In fact, whatever the arguments, debates, and controversies, these three days of uncertainty from August 15 to August 17 are an inseparable part of Nadia's history. This incident cannot be excluded from the history of the country's liberation struggle.

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Chapter 8: Conclusion and Future Prospects

Introduction

The presence of Nadia district has been seen time and again in the course of history. There is a factual account of how Nadia district was quite prosperous compared to other districts of Bengal in the country's freedom struggle. While determining the past history of the district and providing a consistent account of it, one has to be careful in collecting and analyzing information, as well as in the inadequacy of information at every level. Although the books, magazines, documents, diaries and other daily records found in old libraries were valuable in this regard, there were restrictions on accepting their information without hesitation. Not only had that, but the recovery of rare texts also had to be expedited. Nevertheless, I have tried my best to obtain reliable information by taking into account other comparable books, diaries, newspapers and even in many cases interviews. I have tried to provide as neutral, factual and reliable a description as possible in my research work.

Conclusion

Although there has been more or less discussion about the contribution of Nadia district to the freedom struggle, I have tried to analyze the contribution of the revolutionaries and their social and psychological aspects as they have not been discussed. The political impasse that arose in Bengal in the wake of the Partition Movement in 1905 had a profound impact on the minds of the youth. Bengal had become restless and Khudiram's hanging, the Maniktala bomb case, Aurobindo Ghosh's transformation from ‘revolutionary’ to ‘sage’ - all these events turned Nadia district into a land of massive armed struggle. It was this backdrop that made the emergence of Jatindranath Mukherjee possible. Following the path shown by Jatindranath, Nadia district was exposed to the revolutionary activities of many other

revolutionaries. Following the revolutionary activities of Jatindranath, Basantakumar Biswas, Anantahari Mitra and Bina Das, the activities of these revolutionary activities spread beyond Nadia and even to other parts of the country. This research work has brought together the fragmented information scattered in different parts of the district.

The stories of the life and struggle of the revolutionaries can still be heard in different parts of Nadia. The monuments of the revolutionaries who came from unknown villages are lying in great neglect and disrespect. Although this disrespect and neglect is not deserved by the revolutionaries. I have tried to highlight the exploits of the revolutionaries as much as I can. In many cases, valuable papers and other documents were destroyed by burning or throwing them into water in order to put dust in the eyes of the British government and its police. The British government also destroyed the manifestos, writings, books and even manuscripts of the revolutionaries, fearing rebellion and uprising. Despite all these obstacles, the revolutionaries went to jail and recorded the story of their life struggle and revolution. For example, Bina Das has recorded her life experiences in the book 'The Memoir'. Similarly, I have tried to analyze the activities of revolutionaries in the light of many other books such as Bhupendranath Dutta's 'Dwitia Swadhinota Sangram', Trailokyanath Chakraborty's 'Jele Trish Bachar', Nalini Kishore Guha's 'Banglay Biplobbad'', and Kamala Dasgupta's 'Swadhinata Songrame Banglar nari'.

There was definitely an obstacle in this, the lack of consistent information. So I ran from one library to another, from the district magistrate's office to the police station archive, from one village to another, going door to door with the elderly. Due to the lack of information, I have also used the information obtained through the National Archives with the help of online. However, although several books are available on the revolutionary struggle of Bagha Jatin, there are absolutely no books related to other revolutionaries of the district. Where are the other books on the life and revolutionary activities of Basanta Kumar Biswas other than Bina Das's autobiography 'The Memoir' and Sampadnarayan Dhar's 'Basanta Kumar Biswas and the Delhi-Lahore Conspiracy Case'? The paucity of information proves how unexplored and neglected the revolutionaries of Nadia are. And there is even less information about other revolutionaries, so newspapers published at different times in Nadia's century-old libraries (Diamond Jubilee Issue, Silver Jubilee Issue, Golden Jubilee Issue and Special Issue) have provided sufficient information in this regard.

Although the main theme of this research work is the revolutionary activities from 1905 to 1947 and its context, it has become necessary to highlight the past history of the district. In different parts of the country, revolutionaries have come forward to sacrifice their lives for the country, taking refuge in armed extremism. As seen in the case of the neglected hero, revolutionary martyr Anantahari Mitra. Despite knowing that the death penalty was certain, Detective Bhupen Chatterjee in Alipore Jail was

able to show courage like a murderer. That too, not with a pistol bomb, but by beating him to death with a Crowbar. As punishment, Anantahari was hanged. Anantahari's hanging indirectly gave impetus to the history of Nadia district, which is discussed in detail.

I have also tried to highlight the contribution of women behind the activities of the revolutionaries. Apart from Bina Das, many other women have crossed the boundaries of conservatism and joined the revolution. Although it is not possible to discuss this in detail due to lack of information, we have highlighted the contribution of women in the light of limited information. I have tried to show the difficult and harsh lives of women revolutionaries in the light of Bina Das's 'The Memoir' and Kamala Dasgupta's 'Swadhinata Songrame Banglar Nari'. Every page of Bina Das's book seems to depict the suffering of women revolutionaries. Even though a significant part of her life was spent in the cause of revolution, Bina did not feel that she was 'wasted' in any way. If that were the case, countless women would not have provided shelter and food to the revolutionaries, even for two or four days, from inside their homes.

Therefore, I believe that I have been able to bring the history of Nadia district to the public in a new way through this research work. Nadia district has definitely taken its place in the glorious chapter of the freedom struggle in the overall history of India. The events that took place in Nadia have made Nadia unique, making it more dynamic and historically famous than other districts. The biggest thing is that even though the country was independent, the people of Nadia were subjected to unknown fears instead of joy in the joy of independence. Nadia had to swing in the uncertainty for three days to be freed from the tragedy of partition. Therefore, the history of the sons of Nadia, their life stories, the pains of revolutionary life, sacrifices and service, and the fact that their self-sacrifice at the feet of the motherland was not in vain have been proven through this research work.

Future Prospects

Nadia district is known in India and even on the world map, mainly for two reasons—one) the Indigo Rebellion and two) the Nabadwip-Mayapur, which is associated with the memory of Nimai Prabhu or Sri Krishna Chaitanya. Basically, religious significance has gained special importance here. But more or less everyone has the habit of thinking about the history of Nadia district in a religious context. However, many are indifferent to the traditional and rich political history that Nadia has. People look at Nabadwip-Mayapur with the same contempt as they look at Ballal Dhibi, the birthplace of the Indigo Rebelion, Chaugachha, not far from it, or Ballal Dhipi. And the revolutionary of Nadia? They are waiting for oblivion, being neglected

and ignored forever. Therefore, this research is to show Nadia, the revolutionary history of Nadia, and the sons of Nadia in a new light.

Hopefully, the incompleteness of the history of these neglected and ignored revolutionaries of Nadia district has been filled by this research work. Not only the religion-centric Nabadwip-Mayapur, should people know about Nadia, which has a tradition of revolutionary activities. School and college textbooks should include the stories of revolutionaries like Anantahari, Haripada, Bijaylal, Tarakadas, Shibram, Amritendu, etc. People should know about the adventurous story of Basantakumar's bomb throwing. People also need to know about Subhash Chandra's friend Hemant Kumar Sarkar. Although the world is now at our fingertips due to the wealth of technology, local and regional history is slipping away from people's hands. History is becoming more and more unknown. Faced with this difficult reality, I believe that this research work will be able to bring the unknown history of the district to the public. It will be able to place Nadia's fame on the world map from a religious as well as a historical perspective. Not only that, but I believe that through this research, future generations will become more interested in the regional history of Nadia district.

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